Plutarch's
On Isis and Osiris

An Intermediate Greek Reader

Greek Text with Running Vocabulary and Commentary

Evan Hayes
and
Stephen Nimis

Plutarch's *On Isis adn Osiris*: An Intermediate Greek Reader: Greek Text with Running Vocabulary and Commentary

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The images are taken from public domain sources. Many of them are line drawings that are based on authentic material which, because it was in color, would not reproduce well in a black and white publication. Some of these images were made using ChatGPT. Others were enhanced with the help of Maureen Nimis (but none of the ugly ones).

For Sofia Marie Jacob, fellow Egyptophile

σεμνοτέραν ἀπέφηνε τὴν τοῦ Διὸς ἡγεμονίαν ἐπιστήμῃ καὶ σοφίᾳ πρεσβυτέραν οὖσαν.

Homer demonstrated that the primacy of Zeus was greater because of his knowledge and *Sofia*.

ἡ μὲν οὖν εὐλάβεια τῆς σοφίας Αἰγυπτίων τοσαύτη ἦν.

So great was the reverence of the Egyptians *for Sofia*.

οἱ δὲ βασιλεῖς ἀπεδείκνυντο μὲν ἐκ τῶν ἱερέων ἢ τῶν μαχίμων, τοῦ μὲν δι᾽ ἀνδρείαν τοῦ δὲ διὰ σοφίαν γένους ἀξίωμα καὶ τιμὴν ἔχοντος.

The pharaohs are chosen either from the priests or from warriors, the one class having esteem and honor because of their courage, the other *because of Sofia*.

Introduction

The aim of this book is to make Plutarch's *On Isis and Osiris* accessible to intermediate students of Ancient Greek. The running vocabulary and grammatical commentary are meant to provide everything necessary to understand each page, so that readers can progress through the text, improving their knowledge of Greek while enjoying an example of the wide-ranging interests of one of antiquity's most prolific writers. Although Plutarch is best known for his many biographical works, he also wrote many essays on philosophy, ethics, politics, religion, and education, collectively known as the Moralia. Among these are a number of essays that reflect on the relationship of philosophy and religion, of which *On Isis and Osiris* is the most famous and most intriguing.

On Isis and Osiris is a great book for intermediate readers of Greek. For those interested in Egyptian religion and myth, it is one of our best sources for the myths of Isis and Osiris, who figure prominently in native Egyptian religion, but whose mysteries were celebrated and cultivated throughout the Mediterranean world. For those interested in Greek philosophy, it is a good example of "middle Platonic" thought, with its emphasis on the connection between philosophy and religion. Plutarch wrote during the imperial period of Greek literature, but he is only lightly touched by the so-called "second Sophistic" with which he is a contemporary. Unlike the most important figures of that movement, Plutarch is first and foremost a philosopher and not a professional public speaker. Although certainly trained in the classical tradition of rhetoric, he shows some disdain for contemporaries who focused too heavily on style, performance, and rhetorical display. He also criticizes those contemporaries who sought a return to the classical age of Greek by avoiding innovations in style and vocabulary (the so-called "Atticists"). Plutarch's language is classical for the most part, but he is not a purist; he displays some aspects of later Greek and his vocabulary is enormous and full of innovations. Nevertheless his Greek is typical of the period in that it reflects an intense engagement with classical Greek literature and culture. *On Isis and Osiris* thus provides an example of a Greek prose style that is both classically informed and unmistakably shaped

by the intellectual climate of the early Roman Empire. The essay's relatively measured syntax, rich yet manageable vocabulary, and engaging subject matter—Egyptian religion through a Greek lens—make it a particularly fitting text for students who are transitioning to a more sustained engagement with Greek literature and thought.

On Isis and Osiris takes the form of a letter addressed to Clea, a priestess at Delphi, to whom Plutarch endeavors to explain the significance of the myths and practices surrounding these Egyptian figures. He views these stories and practices as images of the divine through which it is possible to gain a greater understanding of the nature of the gods. Plutarch entertains and criticizes various other philosophical and hermeneutic schemes, presenting a good picture of contemporary thinking on a whole variety of topics. The work is a good example of an essay in that it feels its way forward, not without occasional self-contradiction, ending somewhat abruptly, but still manifesting a clear structure and argument about the nature of the divine and human knowledge.[1]

The essay has the following parts:

1-3: A hermeneutic and epistemological introduction. Religious stories and rituals can lead us to an understanding of the divine.

4-11: Examples of Egyptian rites and practices, and the proper way to interpret them.

12-21: Plutarch presents the myths of Isis and Osiris. He will recount the most important parts, avoiding anything scandalous or unworthy. The myths must be understood as images of the divine Logos.

22-44: Discussion of various interpretive strategies: euhemerism, demonology, allegory, numerical symbolism, none of which are adequate in themselves

45-64: Plutarch addresses the problem of evil; a Platonic framework is introduced and deployed, explaining Osiris as reason and order, Typhon-Seth as disorder, Isis as intermediate matter yearning for the good, and Horus as the generated cosmos.

65-81: Discussion of misunderstandings of other aspects of Egyptian theology, including animal worship, clothing and incense. Plutarch rejects many interpretations of Egyptian myth and ritual as confusions by common people, emphasizing the universality of the divine truth embedded in them.

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1 For the essay format, see G. Roskam, "On the multi-coloured robes of philosophy," in (eds.) M. Erler and M. A. Stadler, *Platonismus und spätägyptische Religion: Plutarch und die Ägyptenrezeption in der römischen Kaiserzeit*. (Berlin-Boston, De Gruyter, 2017), 199-218.

Egyptian Religion and the *interpretatio Graeca*

Most Egyptian deities were associated with particular locales, and it is plausible that the diversity of their overlapping roles, such as the multiple "creator" gods, has its origin in the process by which they become part of the religion of the unified Egyptian state over time. Be that as it may, a process of amalgamation and association among various gods, indicated by the many dashed names, such as Amun-Ra, is characteristic of the entire history of Egyptian religion. Although Osiris was important in the earliest sources as a funerary god, he became even more prominent in the course of Egyptian history and was associated with other deities whose roles he absorbed. Isis also took on increasing significance in time and was thus identified with other goddesses like Neith and Hathor, whose characteristics she sometimes displays.

In Egyptian religion, the creation of the cosmos is a most important event, one that is recapitulated in all human acts that create order out of disorder, from building temples to hunting wild animals. Several deities, including Amun, Atum and Ptah, were credited with this primal act, perhaps representing different aspects of creation. The sun god Ra emerged as a key figure ensuring cosmic order, and many other gods were associated with primordial entities, such as air, sky and earth. One group of gods important for Plutarch's essay is the "Ennead" of Heliopolis, which consisted of the following: Atum-Ra (creator-sun god), his children Shu and Tefnut (Air and Moisture), their children Geb and Nut (Earth and Sky), and their children Osiris, Seth, Isis and Nephthys.[2] Seth is a key figure of disorder in the Egyptian universe, although he has positive roles as well. The most important role of Osiris was his death and resurrection, which became the pattern for the cycle of death and rebirth in all aspects of the cosmos. Isis was the creative force who engineers the rebirth of Osiris as well as his posthumous fathering of Horus. With their child Horus, Osiris and Isis form one of the key family triads, of which their are several others in Egyptian religion. The pharaohs of Egypt were thought of as the living manifestation of Horus, so that his story of succeeding his father was a key element in the ideology of Egyptian kingship.

In grappling with Egyptian religion, the Greeks identified various figures from their own myths with these gods (the interpretatio Graeca) a practice that goes back to Herodotus.[3] Osiris is most often identified with Dionysus

2 This genealogy is complicated in the retelling of Plutarch, by the inclusion of Aroueris (aka "the elder Horus"), and by the multiplicity of fathers of the children of Nut (=Rhea).

3 In general, see Alexandra von Lieven, "Translating Gods, Interpreting Gods: On the Mechanisms behind the *Interpretatio Graeca* of Egyptian Gods" in Ian Rutherford, ed., *Greco-Egyptian Interactions* (Oxford University Press: Oxford, 2016), 61-82; Clifford

because of the death/rebirth motifs in their respective mythologies, as well as their shared association with fertility. In this case the association with Dionysus has introduced several non-Egyptian elements into the Greek understanding of Osiris, which have made their way into Plutarch's treatment. Isis is associated with several Greek goddesses, including Athena, Aphrodite and Demeter. Horus is most often identified with Apollo, since both have solar connections. Seth, who kills Osiris and battles with Horus for sovereignty, Plutarch regularly names Typhon, a chaos demon in Hesiod's account of the succession myth of Zeus. Other Egyptian gods are also designated by their Greek equivalents, such as Hermes for Thoth, Zeus for Amun, Rhea for Nut, Cronus for Geb. However, Plutarch uses Greek transliterations for Osiris, Isis and Horus, among others. Most striking is Plutarch's claim that "Isis" is a Greek word, derived from forms of the Greek word "to know" (**ἴσ-μεν**). Claims of relative priority between Egypt and Greece have a long and varied history, but Plutarch is interested only in the philosophical implications of this relationship.

Egyptian religion, especially the worship of Isis, spread to the Greco-Roman world and became quite popular as a "mystery" religion, meaning that it involved initiation rites, secret knowledge, and the promise of personal transformation, something less characteristic of the public religions.[4] In this aspect, Isis is often identified with Demeter, whose cults involved such mystery elements, but in time she became a kind of universal goddess. As the equivalent of Dionysus, Osiris also had mystery connections, although he seems to have been more important in the Roman world rather than in the Greek. The addressee of the On Isis and Osiris is a certain Clea, who is a priestess in the cult of Isis in Delphi, and who has been consecrated "in the Osirian rites." The cults of Isis and Osiris also feature prominently in the final chapter of Apuleius' Golden Ass, which is the subject of a major study of Egyptian religion by John Gwyn Griffiths.[5] However, Plutarch does not dwell on these aspects in any detail,

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Ando, "Interpretatio Romana," *Classical Philology*, Vol. 100.1 (January 2005), pp. 41-51. For Plutarch's practice, see A. Zucker, "Plutarque et les noms des dieux étrangers," *Polymnia* 2 (2016) 23-50.

4 R. E. Witt, *Isis In The Graeco-Roman World* (Cornell University Press: Ithaca, New York, 1971). Michel Malaise, *Pour une terminologie et une analyse des cultes isiaques* (Bruxelles, Académie Royale de Belgique, 2005).

5 John Gwyn Griffiths, *Apuleius of Madauros: The Isis Book* (Brill: Leiden, 1975); S. Nagel, "Mittelplatonische Konzepte der Göttin Isis bei Plutarch und Apuleius im Vergleich mit ägyptischen Quellen der griechisch-römischen Zeit," in eds. M. Erler and M. A. Stadler, *Platonismus und spätägyptische Religion: Plutarch und die Ägyptenrezeption in der römischen Kaiserzeit*. (Berlin-Boston, De Gruyter, 2017), 79-126. Detailed studies of Egyptian religion in Plutarch include Jean Hani, *La religion égyptienne dans la pensée de Plutarque* (Paris: Les Belles Lettres, 1976); Panagiota Sarischouli, *Decoding*

instead presenting a philosophical interpretation of the Egyptian myths and practices as they are known to him.

Greek Philosophy: Middle Platonism

As a philosopher, Plutarch is considered an example of "middle Platonism." The name suggests an historical development from the ideas expressed in the works of Plato and his immediate students, to figures like Philo (20 BCE - 50 CE) and Plutarch (45-120 CE), to "neo-Platonism," represented principally by Plotinus (204 – 270 CE). Although certain threads run the entire gamut of Platonism, some key ideas are given a different emphasis, often as a result of engaging various philosophical schools, such as Stocism, Aristotelianism, and Pythagoreanism.[6] In general Plutarch is more theological than Plato, imagining a more personal, benevolent god, in whose mind the "Forms" are thought to reside. In the *Timaeus*, a key text for Plutarch, Plato introduces a *demiourgos*, a kind of benign craftsman, who creates the cosmos using the Forms. Later Platonists like Plutarch elaborate a more complex hierarchy of agents, incorporating the Stoic idea of a divine Logos, for example. A key element in Plutarch's theology is the elaboration of intermediate figures called daimones, some of whom are responsible for evil in the cosmos. This allows for a transcendent figure who is completely good while making room for other agents who account for the "mixed" character of the world in which we live. Although On Isis and Osiris is an investigation of these Egyptian gods, the framework in which they are understood is thoroughly Greek and incorporated into the philosophical tradition of Platonism.[7] Thus for example the triad of Osiris, Isis and Horus is given an ontological interpretation of divine nature as, respectively, the intellectual sphere (**νοητόν**), the material material basis of all being (**ὕλη**), and the product of both, the **κόσμος**. This is complemented by an epistemological principle that the perceptible world, as an image (**εἰκὼν**) of the intellectual sphere, can lead us to pure knowledge of the divine, here modifying Plato's view for whom the perceptible world consisted of mere "shadows." In this context, Osiris represents the divine Nous and Isis the human urge for knowledge, which always strives toward this divine Nous and seeks to unite with it by attempting to reassemble the Logos, which is scattered in the cosmos

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the Osirian Myth: A Transcultural Reading of Plutarch's Narrative (Berlin: De Gruyter, 2024). For the original Egyptian material, see John Gwyn Griffths. *The Origins of Osiris and His Cult* (Bruno Hessling: Leiden, 1980).

6 John Dillon, "Plutarch and Platonism" in ed. Mark Beck, *A Companion to Plutarch* (Blackwell: Oxford, 2014), 61-72.

7 Daniel S. Richter, "Plutarch on Isis and Osiris: Text, Cult, and Cultural Appropriation," *TAPA* 131 (2001), 191-216. F. M. Petrucci, "Plutarch's Theory of Cosmological Powers in *De Iside et Osiride*," *Apeiron* 49.3 (2016), 329-367.

as images. Indeed it is this epistemological principle that underlies the entire work, as various aspects of Egyptian religion are interpreted as leading to the truth about the divine, which is itself universal, what Arnaud Zucker calls an "ecumenical metaphysics."[8] The close connection between ontology and epistemology is most striking in Plutarch's discussion of animal worship, an aspect of Egyptian religion often ridiculed by Greek and Roman writers. Since animals have souls, Plutarch argues, they are better images of the divine than lifeless statues, or even abstract mathematical figures. An animate being is a "tool or device" (*ὄργανον ἢ τέχη*) of God for his self-communication.[9] Another striking characteristic is his use of etymologies for both Greek and Egyptian names and words to reveal the essence of divinity.[10] These etymologies, some of them quite fanciful by our own standards, provide Plutarch with a more reliable criterion for sifting through multiple versions of myths, and are able to bring to light the ancient wisdom hidden in the stories. In this he goes far beyond an identification between a Greek and Egyptian god, such as Dionysus and Osiris: the point is to grasp a prior intellectual substance that would have informed their human figuration, including their stories, their cults and especially their names. Plutarch seeks to navigate between the Scylla of atheism and the Charybdis of superstition, the former a result of seeing divinity as mere intellectual allegory (physical, historical, etc.), the latter by taking the myths at face value, as if these events "really happened."

Plutarch's sources

Our author mentions a number of ancient writers about Egyptian religion and culture, including Hecataeus of Abdera (360 BC – c. 290 BC), Eudoxus of Cnidus (d. 340 BCE), and Manetho (fl. 290–260 BCE). Hecataeus and Eudoxus were among several Greeks who visited Egypt and wrote about its culture and religion. Manetho was an Egyptian who wrote in Greek and who, being himself an Egyptian priest, was probably the source of Plutarch's most authentic information. In addition, Plutarch must have had access to oral traditions from centers of Isis worship, such as the temple in Delphi, where Plutarch held a priesthood. Although Plutarch himself did not know

8 Arnaud Zucker, "Mythologie égyptienne et œcuménisme théologique dans le *De Iside et Osiride* de Plutarque," in F. Graziani, A. Zucker (eds.), *Mythographie de l'étranger dans la Méditerranée ancienne* (Paris: Garnier, 2018), 211-251.

9 For the centrality of "image" as a tool in *On Isis and Osiris* see Rainer Hirsch-Luipold, *Plutarchs Denken in Bildern* (Mohr Siebeck: Tübingen, 2002), 174-224.

10 For Plutarch's Egyptian etymologies, S. H. Aufrère, "Ce que Typhon dissimule, Isis le révèle: étymologies allégoriques des noms de Typhon et d'Osiris dans le De Iside et Osiride de Plutarque," in F. Graziani, A. Zucker (eds.), *Mythographie de l'étranger dans la Méditerranée ancienne* (Paris: Garnier, 2018), 253-287.

the Egyptian language, some of his sources did, for he occasionally displays such knowledge. The process of cultural and religious syncretism, which is characteristic of the hellenistic and imperial periods of Greek literature, meant that other near eastern traditions became assimilated to the Isis-Osiris story, such as the Mesopotamian story of Tammuz-Adonis, as well as Greek myths about Demeter and Dionysus. There is evidence in Plutarch of the enrichment of the original Egyptian stories with these myths, which has led to complicated source studies that are beyond the scope of this work. Gwyn Griffiths' commentary is the best discussion of this material in English, advanced by the detailed commentaries of Nardelli on the first 19 chapters of On Isis and Osiris, and Sarischouli's commentary on chapters 12-22. A concise account of the parts of the story where Plutarch departs from Egyptian sources can be found in Sarischouli, pp. 289-93.

Plutarch's Greek: Language and Style

Plutarch's Greek reflects the diglossia that is characteristic of his time: namely the divergence between high literary language, which tended towards archaism (especially "Atticism"), and the version of spoken Greek which had evolved over the centuries, involving the changes associated with koine, the language of administation and less pretentious literature. Plutarch displays a number of examples of the classicizing impulse, while at the same time displaying aspects of koine. Among the former are his use of many characteristics which had disappeared from koine (such as the optative mood, the dual number) and his avoidance of hiatus. Among the latter are some minor changes in orthography and accidence, the use of **μή** for **οὐ** for the negative, as well as the reorganization of the prepositional system. Plutarch wrote about very complex subjects that demanded a high degree of verbal sophistication; but he was also a philosopher who sought to communicate effectively. Whereas some of his contemporaries limited their choice of words to those attested in the ancient masters, Plutarch had a huge vocabulary and was not afraid to coin new words. He often tends toward pleonasm: particulary characteristic is his use of "semantic doublets," two near synonyms used together. Intermediate readers of Greek will find some particular sentences challenging, but attention to the details of grammar reveal a careful and masterful use of Greek.

Life of Plutarch

Plutarch was born around 40 CE to a prominent family in Chaeronea, near Delphi. He became a Roman citizen, rubbed shoulders with many prominent political figures of the period, and held a number of political offices. He became a sanctuary priest for the temple of Apollo at Delphi, which he helped to revive.

Plutarch

He is best known for his biographical works, especially his parallel lives that compare a Greek and Roman figure. On Isis and Osiris is one of the Moralia, a collection of 78 essays on philosophy, ethics, politics, religion, and education. Deeply rooted in the traditions of Plato, yet pragmatic and engaged with Roman society, Plutarch represents a bridge between the classical and the late antique worlds. His philosophical orientation, moderate tone, and interest in ethics and religion made him popular with Christian and pagan thinkers alike. He became very popular in the renaissance, when literary figures like Shakespeare mined his historical works for themes and plots.

The Greek text

The Greek text is based on the 1889 Teubner of Bernardakis, which has been digitized by Perseus and made available with a Creative Commons license, as is our text. We have adopted many suggestions from the 1970 text of Gwyn Griffiths, most of which are minor additions and deletions. We have not indicated these changes in an apparatus, since this is not a scholarly edition. Those interested in textual issues are referred to the commentary of Gwyn Griffiths, which gives a complete account of the history of the text. For chapters 1-19, we have adopted some suggestions from the updated commentaries of Nardelli (2015, 2017), and for chapters 12-22 from the commentary of Sarischouli (2024).

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How to Use This Book

The page-by-page vocabularies gloss all but the most common words. We have tried to include as much vocabulary on each page as possible so there is significant repetition. Words occurring frequently in the text and not glossed, or not glossed in every case, can be found in an appendix in the back, but it is our hope that most readers will not need to use this appendix often. Limited information is given in the page by page glossaries, for which see "Glossing Conventions" below. The commentary is almost exclusively grammatical, explaining subordinate clauses, case uses, and idioms. The grammatical terminology used in the commentary follows H. R. Smyth, *A Greek Grammar*, which is now available online on Perseus. The commentary, like the page by page glossaries, is meant to be consulted as needed and not meant to be read continuously, so there is a lot of repetition there as well. A good strategy is to read a passage in Greek, check the glossary for unknown words and consult the commentary as a last resort. The literary commentaries listed above contain information and discussion of all aspects of the text. Our contribution has a more limited focus aimed at intermediate readers, but we have made free use of these and other resources.

An Important Disclaimer

This volume is a self-published "Print on Demand" (POD) book, and it has not been vetted or edited in the usual way by publishing professionals. There are sure to be some factual and typographical errors in the text, for which we apologize in advance. The volume is also available only through online distributors, since each book is printed when ordered online. However, this publishing channel and format also account for the low price of the book, and it is a simple matter to make changes when they come to our attention. For this reason, any corrections or suggestions for improvement are welcome and will be addressed as quickly as possible in future versions of the text.

Please email corrections or suggestions to editor@faenumpublishing.com

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Glossing Conventions

Nouns and adjectives are glossed in the standard dictionary format, except the genitive is not always given for regular words:

γυνή, γυναικός, ἡ: a woman; but **σοφία, ἡ**: skill, wisdom; **θεός, ὁ**: a god

Common particles, including prepositions and conjunctions, are not usually glossed, but can be found in the glossary at the back. Unusual uses are noted in the commentary.

Words marked as adverbs in the glossary include many nouns and adjectives that are inflected forms *used* adverbially: e.g., *ἥκιστα*, *βίᾳ*, *δίκην*.

For verbs the page by page vocabularies list the dictionary form (present indicative). For verbs with irregularities in their conjugation, principal parts are provided in an appendix (List of Verbs). Tenses that are predictable from the present stem (imperfect, weak aorist, future, etc.) are not generally noted in the commentary, but unpredictable forms are given fuller treatment, as are any non-indicative forms. The commentary is meant to be consulted as needed rather than read continuously, so there is much repetition, particularly with verbs and participles.

A small number of important verbs lack a present form. The glossary will list the stem occuring in the text with an indication of its tense: e.g., **ἦλθον** (*aor.*), not with the corresponding present indicative. These include **εἶμι**: to go (*fut.*), **οἶδα**: to know (*perf.*), **εἶδον**: to see (*aor.*), **ὄψομαι**: to see (*fut.*) **ἤνεγχον**: to bear (*aor.*), **οἴσω**: to bear (*fut.*), **εἶπον**: to speak (*aor.*), **ἐρέω**: to speak (*fut.*), **εἴρηκα**: to speak (*perf.*), **εἷλον**: to take (*aor.*), **ἔδραμον**: to run (*aor.*), **ἔγφαγον**: to eat (*aor.*).

Commentary conventions

The grammatical terminology used in the commentary follows H. R. Smyth, *A Greek Grammar*, which is now available online at perseus.tufts.edu. More appropriate for intermediate readers is Louise Pratt, *The Essentials of Greek Grammar* (University of Oklahoma Press: Norman, 2010). We have used some simplified terminology, such as "inf. after **δεῖ**" to indicate complementary infinities or "part. after **τυγχάνω**" for supplementary participles, as well as indicating what cases follow various verbs (**χράομαι**: to use + *dat.*). The term indirect statement (ind. stat.) is used in the commentary not only for reported speech, but other complements of verbs of perception, belief, etc.

Non-indicative verb forms are generally identified as are any unusual or irregular indicative forms. Often compound verbs are given in the commentary (but not in the glosses) in a form that shows the original elements; for example, **ἀπο-ἵημι** for **ἀφίημι**. The two parts of conditions (protasis and apodosis) are each treated separately.

We have often resorted to "translationese" renderings in the commentary in order to make the syntax more clear, particularly in the case of aorist participles, which generally do not have an English equivalent. Their renderings often sound indistinguishable from perfect participles (i.e. having X-ed), but clarify the substantive with which they are associated. In some cases a literal translation in the commentary is followed by a more idiomatic one. Good translations of the text as a whole can be found in the bibliography above, but hopefully our practice will make reading the Greek easier.

Cultural information is supplied when important for understanding the Greek. For this we have relied on the commentaries and criticial studies above.

Abbreviations

abs.	absolute	mid.	middle
acc.	accusative	n.	neuter
act.	active	neg.	negative
adj.	adjective	nom.	nominative
adv.	adverb	obj.	object
aor.	aorist	opt.	optative
artic.	articular	part.	participle
attrib.	attributive	pass.	passive
circum.	circumstantial	perf.	perfect
com.	command	pl.	plural
dat.	dative	plupf.	pluperfect
delib.	deliberative	pot.	potential
f.	feminine	pres.	present
fut.	future	pred.	predicate
gen.	genitive	pron.	pronoun
imper.	imperative	purp.	purpose
impf.	imperfect	quest.	question
ind.	indirect	s.	singular
indic.	indicative	stat.	statement
inf.	infinitive	subj.	subjunctive
intr.	intransitive	suppl.	supplementary
m.	masculine	voc.	vocative

Πλουταρχου

Περι Ισιδε Και Οσιριδε

Plutarch's

On Isis and Osiris

1. [351] *πάντα μέν, ὦ Κλέα, δεῖ τἀγαθὰ τοὺς νοῦν ἔχοντας αἰτεῖσθαι παρὰ τῶν θεῶν, μάλιστα δὲ τῆς περὶ αὐτῶν ἐπιστήμης ὅσον ἐφικτόν ἐστιν ἀνθρώποις μετιόντες εὐχόμεθα τυγχάνειν παρ᾽ αὐτῶν ἐκείνων· ὡς οὐθὲν ἀνθρώπῳ λαβεῖν μεῖζον, οὐ χαρίσασθαι θεῷ σεμνότερον ἀληθείας. τἄλλα μὲν γὰρ ἀνθρώποις ὁ θεὸς ὧν δέονται δίδωσιν,*

ἀγαθός, ***-ή***, ***-όν***: good
αἰτέω: to ask, seek
ἀληθεία, ***ἡ***: truth
ἄλλος, ***-η***, ***-ον***: other, another
ἄνθρωπος, ***ὁ***: a man, person
δεῖ: it is necessary + *inf.*
δέομαι: to need + *gen.*
δίδωμι: to give
ἐκεῖνος, ***-η***, ***-ον***: that, that one
ἐπιστήμη, ***ἡ***: knowledge
εὔχομαι: to pray to + *inf.*
ἐφικτός, ***-ή***, ***-όν***: easy to reach, accessible
ἔχω: to have, hold
θεός, ***ὁ***: a god
λαμβάνω: to take
μάλιστα: *(adv.)* especially
μείζων, ***-ον***: greater
μέτειμι: to pursue *(fut.)*
νοῦς, ***νοῦ***, ***ὁ***: mind, sense
ὅσος, ***-η***, ***-ον***: as much as, how much
πάς, ***πᾶσα***, ***πᾶν***: all, every
σεμνότερος, ***-η***, ***-ον***: more revered, honorable
τυγχάνω: to hit upon, obtain + *gen.*
χαρίζω: to oblige, gratify

ὦ Κλέα: voc., the addressee is a devout priestess, also addressed in Plutarch's *Mulierum uirtutes*

τἀγαθὰ: a crasis (= ***τὰ + ἀγαθά***), neut. pl. acc., "to seek all *good things*" i.e. all benefits or blessings

ἔχοντας: pres. part. attributive, "*those possessing* sense"

αἰτεῖσθαι: pres. inf. after ***δεῖ***, "necessary *to seek*"

τῆς περὶ αὐτῶν: an attributive phrase, "knowledge *about them*" i.e. about the gods

ὅσον ἐφικτόν ἐστιν: "*as much as is attainable* to men"

μετιόντες: pres. act. part. of ***μετα-εἶμι*** instrumental, "by pursuing"

οὐθὲν: the late Attic form used interchangeably with ***οὐδὲν*** "so that (there is) *nothing* greater"

ἀνθρώπῳ: dat. of advantage, "greater *for a person*"

λαβεῖν: aor. act. inf. epexegetic, "greater *to receive*"

χαρίσασθαι: aor. inf. epexegetic, "more honorable *to grant*"

ἀληθείας: gen. of comparison, "more honorable *than truth*"

τἄλλα: a crasis (= ***τὰ ἄλλα***) acc. of respect, "as for the other things"

ὧν: rel. pron. gen. after ***δέονται***, "(the things) *which* they need"

νοῦ δὲ καὶ φρονήσεως μεταδίδωσιν, οἰκεῖα κεκτημένος ταῦτα καὶ χρώμενος. οὐ γὰρ ἀργύρῳ καὶ χρυσῷ μακάριον τὸ θεῖον οὐδὲ βρονταῖς καὶ κεραυνοῖς ἰσχυρόν, ἀλλ' ἐπιστήμῃ καὶ φρονήσει, καὶ τοῦτο κάλλιστα πάντων Ὅμηρος ὧν εἴρηκε περὶ θεῶν ἀναφθεγξάμενος (Iliad 13. 354-5):

ἦ μὰν ἀμφοτέροισιν ὁμὸν γένος ἠδ' ἴα πάτρη,
ἀλλὰ Ζεὺς πρότερος γεγόνει καὶ πλείονα ᾔδει

σεμνοτέραν ἀπέφηνε τὴν τοῦ Διὸς ἡγεμονίαν ἐπιστήμῃ καὶ σοφίᾳ πρεσβυτέραν οὖσαν. οἶμαι δὲ καὶ τῆς αἰωνίου ζωῆς,

---

αἰώνιος, **-ον**: lasting for an age, eternal
ἀμφότερος, **-α**, **-ον**: each of two, both
ἀναφθέγγομαι: to call out aloud, utter
ἀποφαίνω: to show forth, display
ἄργυρος, **ὁ**: silver
βροντή, **ἡ**: thunder
γένος, **-ους**, **τό**: race, stock, family
γίνομαι: to become
εἴρηκα: to say *(perf.)*
ἐπιστήμη, **ἡ**: knowledge
Ζεύς, **Διός**, **ὁ**: Zeus
ζωή, **ἡ**: living, existence
ἡγεμονία, **ἡ**: a leading the way, primacy
θεῖον, **τό**: divinity
ἰσχυρός, **-ά**, **-όν**: strong, mighty
κάλλιστα: *(adv.)* most beautifully
κεραυνός, **ὁ**: a thunderbolt
κτάομαι: to procure for oneself
μακάριος, **-α**, **-ον**: blessed, happy
μεταδίδωμι: to give a share of + *gen.*
οἶδα: to know *(perf.)*
οἰκεῖος, **-α**, **-ον**: proper, belonging to one
οἶμαι: to suppose, think
ὁμός, **-ή**, **-όν**: the same, common
πάτρη, **ἡ**: native land, country, home
πλείων, **-ον**: more
πρεσβύτερος, **-α**, **-ον**: more important
πρότερος, **-α**, **-ον**: prior
σοφία, **ἡ**: skill, wisdom
φρόνησις, **-εως**, **ἡ**: thought, insight
χράομαι: to use
χρυσός, **ὁ**: gold

νοῦ δὲ καὶ φρονήσεως: gen. partitive, "he gives (only a part) *of mind and prudence*"
οἰκεῖα: neut. pl. pred., "procured *as his own things*" i.e. keeps for himself
κεκτημένος: perf. mid. part. causal, "*since he has procured* these things"
χρώμενος: pres. mid. part. causal, "since he uses (them)"
ἀργύρῳ ... φρονήσει: a series of causal datives, "not *because of silver*, etc. ... but *because of knowledge and insight*"
ἀναφθεγξάμενος: aor. mid. part., "having uttered."
ἦ μὰν: indicating a strong oath or assertion
ἠδ' ἴα: "*and also* there was *one* country to both"
γεγόνει: perf. of **γίνομαι**, "he *was born* earlier"
ᾔδει: plupf. of **οἶδα**, "*he knew* more things"
οὖσαν: pres. part. in ind. stat. after **ἀπέφηνε**, "showed *that it was*"
καὶ τῆς αἰωνίου ζωῆς: "the happiness *of even eternal life*"

ἣν ὁ θεὸς εἵληχεν, εὔδαιμον εἶναι τὸ τῇ γνώσει μὴ προαπολείπειν τὰ γινόμενα· τοῦ δὲ γινώσκειν τὰ ὄντα καὶ φρονεῖν ἀφαιρεθέντος οὐ βίον ἀλλὰ χρόνον εἶναι τὴν ἀθανασίαν.

ἀθανασία, ***ἡ***: immortality
ἀφαιρέω: to take from
βίος, ***ὁ***: a life
γινώσκω: to learn to know, to perceive
γνῶσις, ***-εως***, ***ἡ***: a knowing
εὐδαίμων, ***-ον***: blessed, happy in X *(gen.)*
λαγχάνω: to obtain by lot
προαπολείπω: to fail in advance
φρονέω: to think, to have understanding
χρόνος, ***ὁ***: time

εἵληχεν: perf. of ***λαγχάνω***, "which god *has obtained*" i.e. which is his lot

τὸ ... μὴ προαπολείπειν: pres. inf. articular serving as a pred. of ***εἶναι*** and having as its subject (or less likely its object) ***τὰ γινόμενα***, "I think that happiness is the *not failing in advance*" i.e. consists in the fact that they do not fail in advance

τῇ γνώσει: causal, "not failing *through knowledge*" (but not necessarily *foreknowledge.* For the meaning of this difficult sentence, see G. Roskam, "An Exegetical Note on Plutarch, *Isis and Osiris* 351E." *Emerita* 83.1 (2015), 157-64.

τὰ γινόμενα: pres. part. attrib. acc. subject (or less likely object) of ***προ-απο-λείπειν***, "*things that come to be* not failing in advance"

τοῦ δὲ γινώσκειν ... ἀφαιρεθέντος: gen. abs. with articular inf. and aor. pass. part. having a conditional force, "but if the knowing having been removed" i.e. if the knowledge of reality were removed

τὰ ὄντα: pres. part. attrib. acc., "knowing *the things being*" i.e. reality

οὐ βίον ἀλλὰ χρόνον: acc. pred. "that his immortality would not be *a life, but merely time*"

εἶναι: inf. in ind. stat. after ***οἶμαι***, here representing a future less vivid apodosis

Semantic doublets

A striking aspect of Plutarch's style is his tendency to deploy pairs of words that are sometimes nearly identical in meaning. This feature is so characteristic of Plutarch that it has been used as a criterion for establishing the authenticity of some texts (S.-T. Teodorsson, "Plutarch's use of Synonyms: A Typical Feature of His Style" in *Rhetorical Theory and Praxis in Plutarch*, ed. L. van der Stockt (Leuven: Peters, 2000), 511-18.). Here are some examples from the opening two sections:

ἐπιστήμῃ καὶ φρονήσει: understanding and insight
ἐπιστήμῃ καὶ σοφίᾳ: understanding and wisdom
τὴν μάθησιν καὶ τὴν ζήτησιν: training and intellectual pursuit
σοφὴν καὶ φιλόσοφον: wise and devoted to wisdom
τὸ εἰδέναι καὶ τὴν ἐπιστήμην: knowledge and understanding
συνάγει καὶ συντίθησι: she collects and puts together

2. διὸ θειότητος ὄρεξίς ἐστιν ἡ τῆς ἀληθείας, μάλιστα δὲ τῆς περὶ θεῶν ἔφεσις, ὥσπερ ἀνάληψιν ἱερῶν τὴν μάθησιν ἔχουσα καὶ τὴν ζήτησιν, ἁγνείας τε πάσης καὶ νεωκορίας ἔργον ὁσιώτερον, οὐχ ἥκιστα δὲ τῇ θεῷ ταύτῃ κεχαρισμένον, ἣν σὺ θεραπεύεις ἐξαιρέτως σοφὴν καὶ φιλόσοφον οὖσαν, ὡς τοὔνομά γε φράζειν ἔοικε παντὸς μᾶλλον αὐτῇ τὸ εἰδέναι καὶ τὴν ἐπιστήμην προσήκουσαν.

ἁγνεία, ***ἡ***: purity, chastity
ἀνάληψις, ***-εως***, ***ἡ***: a taking up, acquiring of + *gen.*
διό: wherefore, on which account
ἐξαιρέτως: *(adv.)* exceptionally
ἔοικα: to seem *(perf.)*
ἔργον, ***τό***: a work, task
ἔφεσις, ***-εως***, ***ἡ***: an aiming at, attempt at + *gen.*
ἔχω: to have, involve
ζήτησις, ***-εως***, ***ἡ***: a seeking for, searching for
ἥκιστα: *(adv.)* least
θειότης, ***-ητος***, ***ἡ***: divine nature, divinity
θεραπεύω: to do service to + *dat.*
ἱερά, ***τά***: sacred subjects
μάθησις, ***-εως***, ***ἡ***: learning, the getting of knowledge
μᾶλλον: *(adv.)* more
νεωκορία, ***ἡ***: the service of a temple warden
οἶδα: to know *(perf.)*
ὄρεξις, ***-εως***, ***ἡ***: desire, appetite for + *gen.*
ὁσιώτερος, ***-α***, ***-ον***: more hallowed
προσήκω: to belong to, befit + *dat.*
σοφός, ***-ή***, ***-όν***: skilled, wise
φιλόσοφος, ***ὁ***: a lover of wisdom, philosopher
φράζω: to point out, show
χαρίζω: to gratify, be pleasing to

ὄρεξίς: nom. pred., "is *a striving* for divinity"
τῆς περὶ θεῶν: an attrib. phrase, "especially of the truth *about the gods*"
ὥσπερ ... ἔχουσα: pres. part. agreeing with ***ἔφεσις***, "insofar as it (the aiming at the truth) has"
ἀνάληψιν ἱερῶν: acc. direct object., "has *the acquiring of sacred subjects*"
τὴν μάθησιν ... τὴν ζήτησιν: acc. pred., "has the acquiring *as part of its knowledge and seeking*" typically the definite article distinguishes the direct object from a predicate, but here it is reversed, giving greater emphasis to ***μάθησιν*** and ***ζήτησιν*** and marking them as the referent of the appositive ***ἔργον***
ἔργον ὁσιώτερον: acc. in apposition to the preceding accusative phrases, "a task holier than" + *gen.*
κεχαρισμένον: perf. part of ***χαρίζω*** agreeing with ***ἔργον***, "a task *pleasing to*"
ἣν σὺ θεραπεύεις: Clea served Isis, although she was also a priestess at Delphi
οὖσαν: pres. part. causal, "since she (Isis) is"
τοὔνομά γε: nom., "as *even the name* seems to show"
παντὸς: gen. of comp. after ***μᾶλλον***, "more than *all*" i.e. more than anyone
τὸ εἰδέναι: perf. inf. articular of ***οἶδα***, "the knowing"
προσήκουσαν: pres. part. in ind. stat. after ***φράζειν*** with compound subject but agreeing only with the second one (***τὴν ἐπιστήμην***), "show *that they befit* her"

Ἑλληνικὸν γὰρ ἡ Ἶσίς ἐστι καὶ ὁ Τυφὼν πολέμιος ὢν τῇ θεῷ καὶ δι' ἄγνοιαν καὶ ἀπάτην τετυφωμένος καὶ διασπῶν καὶ ἀφανίζων τὸν ἱερὸν λόγον, ὃν ἡ θεὸς συνάγει καὶ συντίθησι καὶ παραδίδωσι τοῖς τελουμένοις, θειώσεως σώφρονι μὲν ἐνδελεχῶς διαίτῃ καὶ βρωμάτων πολλῶν καὶ ἀφροδισίων ἀποχαῖς κολουούσης τὸ ἀκόλαστον [352] **καὶ φιλήδονον, ἀθρύπτους δὲ καὶ στερρὰς ἐν ἱεροῖς λατρείας ἐθιζούσης ὑπομένειν, ὧν τέλος ἐστὶν ἡ τοῦ**

ἄγνοια, ***ἡ***: ignorance
ἄθρυπτος, ***-ον***: unbroken, tough, harsh
ἀκόλαστος, ***-ον***: intemperate
ἀπάτη, ***ἡ***: a trick, fraud, deceit
ἀποχή, ***ἡ***: abstinence from + *gen.*
ἀφανίζω: to make unseen, hide from sight
ἀφροδίσια, ***τά***: sexual pleasures
βρῶμα, ***-ατος***, ***τό***: animal flesh
δίαιτα, ***ἡ***: a way of living, regimen
διασπάω: to tear asunder, part forcibly
ἐθίζω: to accustom, use
Ἑλληνικός, ***-ή***, ***-όν***: Hellenic, Greek
ἐνδελεχῶς: *(adv.)* continuously, perpetually
θειώσις, ***-εως***, ***ἡ***: the process of consecration
ἱερός ***-α***, ***-ον***: sacred
Ἶσις, ***-ιδις***, ***ἡ***: Isis
κολούω: to cut short, keep in check
λατρεία, ***ἡ***: service, worship
λόγος, ***ὁ***: word, teaching
παραδίδωμι: to transmit X *(acc.)* to Y *(dat.)*
πολέμιος, ***-α***, ***-ον***: hostile to + *dat.*
στερρός, ***-όν***: firm, rugged
συνάγω: to gather together, collect
συντίθημι: to put together, compose
σώφρων, ***-ον***: temperate, chaste
τελέω: to complete, fulfil (an initiation)
τέλος, ***-εος***, ***τό***: the fulfilment, completion
τυφόω: to delude
Τυφῶν, ***-ονος***, ***ὁ***: Typhon (= Seth)
ὑπομένω: to undertake
φιλήδονος, ***-ον***: fond of pleasure

ἡ Ἶσίς: "*the name Isis* is Greek" from forms of ***οἶδα*** like ***ἴσ-μεν*** and with a meaning "knowing." Other interpretations of her name are given below.

τετυφωμένος: perf. part. of ***τυφόω***, "having become crazy" i.e. being demented. Whereas the name Isis is certainly an Egyptian word, Typhon is the Greek god mentioned by Hesiod as the father of the winds and identified with Seth by the Greeks

διασπῶν: the "dispersing" of the body of Osiris by Seth and its recovery and recomposition by Isis is here interpreted allegorically as the transmission of the sacred teaching

τοῖς τελουμένοις: pres. part. attrib., "transmits *to those becoming initiated*" i.e. in the mysteries

θειώσεως ... κολουούσης: gen. abs., "the process of consecration restraining"

διαίτῃ ... ἀποχαῖς: dat. instrumental, "restraining *by a regimen ... by abstinence from*"

τὸ ἀκόλαστον: acc. obj. of ***κολουούσης***, "keeping in check *the intemperate element*"

ἐν ἱεροῖς: "in sacred (rites)" or perhaps "in temples"

ἐθιζούσης: pres. part. gen. abs. with ***θειώσεως***, "the process *accustoming one* to" + *inf.*

πρώτου καὶ κυρίου καὶ νοητοῦ γνῶσις, ὃν ἡ θεὸς παρακαλεῖ ζητεῖν παρ' αὐτῆ καὶ μετ' αὐτῆς ὄντα καὶ συνόντα. τοῦ δ' ἱεροῦ τοὔνομα καὶ σαφῶς ἐπαγγέλλεται καὶ γνῶσιν καὶ εἴδησιν τοῦ ὄντος· ὀνομάζεται γὰρ Ἰσεῖον ὡς εἰσομένων τὸ ὄν, ἂν μετὰ λόγου καὶ ὁσίως εἰς τὰ ἱερὰ τῆς θεοῦ παρέλθωμεν.

3. ἔτι πολλοὶ μὲν Ἑρμοῦ, πολλοὶ δὲ Προμηθέως

γνῶσις, **-εως**, **ἡ**: knowledge
εἴδησις, **-εως**, **ἡ**: knowledge
ἐπαγγέλλω: to tell, proclaim, announce
Ἑρμῆς, **-οῦ**, **ὁ**: Hermes
ζητέω: to seek
ἱερόν, **τό**: a shrine
Ἰσεῖον, **τό**: the Iseion, the shrine of Isis
κύριος, **ὁ**: a lord, master
νοητός, **-ή**, **-όν**: perceptible to the mind
ὀνομάζω: to name
ὁσίως: *(adv.)* in a holy manner
παρακαλέω: to call to, summon to + *inf.*
παρῆλθον: to pass by, arrive at (**εἰς**) *(aor.)*
πολύς, **πολλά**, **πολύ**: many
Προμηθεύς, **έως**, **ὁ**: Prometheus
πρῶτος, **-η**, **-ον**: first
σαφῶς: *(adv.)* clearly, plainly
σύνειμι: to be together with, unite

ὃν ... ὄντα καὶ συνόντα: "*whom* she summons us to seek ... *being and uniting* with her"

τοῦ ὄντος: gen. objective, "knowledge *of what really is*"

ὡς εἰσομένων: fut. perf. part. of **οἶδα** gen. abs. (sc. **ἡμῶν**) expressing purpose, "so that we know"

τὸ ὄν: "that which is" i.e. reality

μετὰ λόγου: expressing manner, "with reason"

παρέλθωμεν: aor. subj. in present general protasis, "if (ever) we arrive at" i.e. after passing by other things

Ἑρμοῦ ... Προμηθέως: Hermes was often identified with Thoth, Egyptian god of wisdom. Prometheus is also associated with wisdom. That Isis is the daughter of Prometheus is attributed to Antikleides in 37 below, where it is rejected by Plutarch.

Note the following versions of the word **ἱερός**:

ἱερός -ά, -όν: sacred
ἱερά, τά: sacred rites
ἱερόν, τό: a sanctuary
ἱερεῖον, τό: a sacrificial victim
ἱερεύς, **-εως**, **ὁ**: a priest, pl. **ἱερεῖς**

also

ἱερουργία, ἡ: religious service
ἱερογλυφικός, -ή, -όν: sacred writing, hieroglyphic

ἱστορήκασιν αὐτὴν θυγατέρα, τὸν μὲν ἕτερον σοφίας καὶ προνοίας, Ἑρμῆν δὲ γραμματικῆς καὶ μουσικῆς εὑρετὴν νομίζοντες. διὸ καὶ τῶν ἐν Ἑρμοῦ πόλει Μουσῶν τὴν προτέραν Ἶσιν ἅμα καὶ Δικαιοσύνην καλοῦσι, σοφὴν οὖσαν, ὥσπερ εἴρηται, καὶ δεικνύουσαν τὰ θεῖα τοῖς ἀληθῶς καὶ δικαίως ἱεραφόροις καὶ ἱεροστόλοις προσαγορευομένοις· οὗτοι δ' εἰσὶν οἱ τὸν ἱερὸν λόγον περὶ θεῶν πάσης καθαρεύοντα δεισιδαιμονίας καὶ περιεργίας ἐν τῇ ψυχῇ φέροντες ὥσπερ ἐν κίστῃ καὶ περιστέλλοντες, τὰ μὲν μέλανα καὶ σκιώδη

ἀληθῶς: *(adv.)* truly
ἅμα: *(adv.)* at the same time
γραμματικῆ, **ἡ**: writing, grammar
δεικνύω: to display, demonstrate
δεισιδαιμονία, **ἡ**: superstition
δικαιοσύνη, **ἡ**: righteousness, justice
δικαίως: *(adv.)* justly
εἴρηκα: to say or speak *(perf..)*
ἕτερος, **-α**, **-ον**: one of two
εὑρετής, **-οῦ**, **ὁ**: an inventor of + *gen.*
θεῖα, **τά** : divine things
θυγάτηρ, **-τερός**, **ἡ**: a daughter
ἱεραφόρος, **ὁ**: the bearer of holy vessels
ἱερόστολος, **ὁ**: an attendant who had charge of the sacred vestments
ἱστορέω: to record
καθαρεύω: to be clean or pure
κίστη, **ἡ**: a box, chest
μέλας, **μέλαινα**, **μέλαν**: black
Μοῦσα, **-ης**, **ἡ**: the Muse
μουσική, **ἡ**: musical art
νομίζω: to think, consider
περιεργία, **ἡ**: excessive questioning
περιστέλλω: to dress, clothe
πόλις, **-εως**, **ἡ**: a city
πρόνοια, **ἡ**: foresight, foreknowledge
προσαγορεύω: to address, call
πρότερος, **-α**, **-ον**: prior
σκιώδης, **-ες**: shady
σοφία, **ἡ**: skill, wisdom
φέρω: to bear
ψυχή, **ἡ**: the soul

αὐτὴν θυγατέρα: ind. stat., "that she (is) the daughter" In Egyptian tradition, Isis is the daughter of Geb, himself identified with the Greek Cronos

ἐν Ἑρμοῦ πόλει: "Hermopolis" in upper Egypt, a site of the worship of Thoth

τὴν προτέραν: "they call *the leader* of the Muses"

Δικαιοσύνην: "justice" in Egyptian myth is identified as the goddess Ma'at

ὥσπερ εἴρηται: perf. pass. of εἴρηκα, "as was said" above

τοῖς ... προσαγορευομένοις: pres. part. attrib., "to those justly called"

οὗτοι: "these" i.e. the **ἱεραφόροι** and the **ἱερόστόλοι**, the former "carrying" (**φέροντες**) the sacred word," the latter "attending to the vestments" (**περιστέλλοντες**) in which the statues were dressed

καθαρεύοντα: pres. part. acc. "the sacred word *cleansed of*" + *gen*.

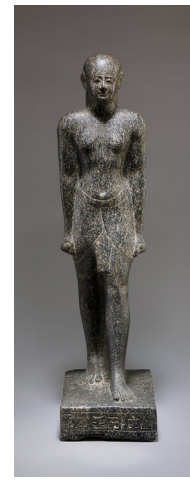
τὰ μὲν μέλανα ... λαμπρὰ: neut. pl. obj. of **ὑποδηλοῦντες**, "hinting at things *now dark and shady, now clear and bright*" reflecting the appearance of the vestments

τὰ δὲ φανερὰ καὶ λαμπρὰ τῆς περὶ θεῶν ὑποδηλοῦντα οἰήσεως, οἷα καὶ περὶ τὴν ἐσθῆτα τὴν ἱερὰν ἀποφαίνεται. διὸ καὶ τὸ κοσμεῖσθαι τούτοις τοὺς ἀποθανόντας Ἰσιακοὺς σύμβολόν ἐστι τοῦτον τὸν λόγον εἶναι μετ' αὐτῶν, καὶ τοῦτον ἔχοντας ἄλλο δὲ μηδὲν ἐκεῖ βαδίζειν. οὔτε γὰρ φιλοσόφους πωγωνοτροφίαι, ὦ Κλέα, καὶ τριβωνοφορίαι ποιοῦσιν οὔτ' Ἰσιακοὺς αἱ λινοστολίαι καὶ πᾶσα ξυρήσις· ἀλλ' Ἰσιακός ἐστιν ὡς ἀληθῶς ὁ τὰ δεικνύμενα καὶ δρώμενα περὶ τοὺς θεοὺς τούτους, ὅταν νόμῳ παραλάβῃ, λόγῳ ζητῶν καὶ φιλοσοφῶν περὶ τῆς ἐν αὐτοῖς ἀληθείας.

ἄλλος, ***-η***, ***-ον***: other, another
ἀποθνήσκω: to die off, die
ἀποφαίνω: to show forth, display
βαδίζω: to go slowly, to walk
δράω: to do
ἐκεῖ: *(adv.)* there (to the underworld)
ἐσθής, ***-ῆτος***, ***ἡ***: clothing, vestment
ἔχω: to have, hold
ζητέω: to seek, seek for
Ἰσιακός, ***ὁ***: a follower of Isis
κοσμέω: to order, arrange
λαμπρός, ***-ά***, ***-όν***: bright, radiant
λινοστολία, ***ἡ***: wearing of linen clothing
νόμος, ***ὁ***: a law, custom
ξύρησις, ***-εως***, ***ἡ***: shaving
οἴησις, ***-εως***, ***ἡ***: an opinion, notion
οἷος, ***-α***, ***-ον***: such as, what sort
παραλαμβάνω: to receive from
ποιέω: to make
πωγωνοτροφία, ***ἡ***: letting the beard grow
σύμβολον, ***τό***: a sign
τριβωνοφορία, ***ἡ***: the wearing of a cloak
ὑποδηλόω: to show privately, hint at
φανερός, ***-ά***, ***-όν***: open to sight, visible
φιλοσοφέω: to love knowledge, philosophise
φιλόσοφος, ***ὁ***: a philosopher

ὑποδηλοῦντα: pres. part. attrib., "these things *hinting at*"
οἷα ... ἀποφαίνεται: pass., "such things *as are shown forth*"
τούτοις: dat. instrumental, "being adorned *with these* (garments)"
τοὺς ἀποθανόντας Ἰσιακοὺς: aor. part. attrib., "*the dead devotees of Isis* being adorned"
εἶναι ... βαδίζειν: pres. inf. in ind. stat. after ***σύμβολόν***, "a sign *that they are ... that they go*"
ἔχοντας: pres. part. circumstantial, "they go *having* this sacred lore"
ἄλλο δὲ μηδὲν: "this *and nothing else*"
φιλοσόφους ... Ἰσιακοὺς: acc. pred., "neither make (men) *philosophers ... nor* make men *followers of Isis*"
ὡς ἀληθῶς: "the one who is *truly* a follower of Isis"
ὁ ... ζητῶν καὶ φιλοσοφῶν: a predicate phrase, "is the one seeking and philosophizing"
νόμῳ ... λόγῳ: dat. of manner, "receives *in the customary way* ... seeking *with reason*"
παραλάβῃ: aor. subj. in general temporal clause, "whenever he receives" i.e. by seeing or hearing
ἐν αὐτοῖς: "the truth *in these things*" i.e. in the things shown and done to the initiate

4. ἐπεὶ τούς γε πολλοὺς καὶ τὸ κοινότατον τοῦτο καὶ σμικρότατον λέληθεν, ἐφ᾽ ὅτῳ τὰς τρίχας οἱ ἱερεῖς ἀποτίθενται καὶ λινᾶς ἐσθῆτας φοροῦσιν· οἱ μὲν οὐδ᾽ ὅλως φροντίζουσιν εἰδέναι περὶ τούτων, οἱ δὲ τῶν μὲν ἐρίων ὥσπερ τῶν κρεῶν σεβομένους τὸ πρόβατον ἀπέχεσθαι λέγουσι, ξύρεσθαι δὲ τὰς κεφαλὰς διὰ τὸ πένθος, φορεῖν δὲ τὰ λινᾶ διὰ τὴν χρόαν, ἣν τὸ λίνον ἀνθοῦν ἀνίησι τῇ περιεχούσῃ τὸν κόσμον αἰθερίῳ χαροπότητι



An Egyptian priest: 6th dynasty

αἰθέριος, *-**α***, *-**ον***: of the upper air, ethereal
ἀνθέω: to blossom, bloom
ἀνίημι: to send up or forth
ἀπέχομαι: to keep away from
ἀποτίθημι: to put away
ἔριον, ***τό***: wool
ἐσθής, *-**ῆτος***, ***ἡ***: dress, clothing, raiment
θρίξ, ***τριχός***, ***ἡ***: the hair of the head
ἱερεύς, *-**εως***, ***ὁ***: a priest, sacrificer
κεφαλή, ***ἡ***: the head
κοινότατος, *-**η***, *-**ον***: most common
κόσμος, ***ὁ***: the cosmos
κρέας, ***τό***: flesh
λανθάνω: to escape notice
λέγω: to say, speak
λίνεος, *-**α***, *-**ον***: flaxen, linen
λινόν, ***τό***: the flax plant
μικρός, *-**ά***, *-**όν***: small, little
ξυρέω: to shave
ὅλως: *(adv.)* wholely, entirely
πένθος, *-**εος***, ***τό***: grief, sorrow
περιέχω: to encompass, surround
πολύς, ***πολλά***, ***πολύ***: many
πρόβατον, ***τό***: a sheep
σέβομαι: to feel awe or fear, revere
σμικρότατος *-**η***, *-**ον***: smallest, very small
φορέω: to bear or carry constantly, wear
φροντίζω: to have a care to + *inf.*
χαροπότης, *-**ητος***, ***ἡ***: a light-blue colour
χρόα, ***ἡ***: the skin, color

λέληθεν: perf. of ***λανθάνω***, "this *has escaped the notice of* the many"
ἐφ᾽ ὅτῳ: introducing ind. quest, "failed to notice *for what reason* they cut off"
οἱ μὲν ... οἱ δὲ: "*while some* care not at all ... *others* claim (incorrectly)" the second group's claims are divided by another ***μὲν ... δὲ***
εἰδέναι: aor. inf. of ***οἶδα***, "do not care *to know*"
τῶν μὲν ἐρίων: gen. of separation after ***ἀπέχεσθαι***, "to keep away *from wool*"
ὥσπερ τῶν κρεῶν: "*just as* they keep away *from* mutton"
σεβομένους: pres. part. acc. causal agreeing with the subject of the infinitives after ***λέγουσι***, "(the priests) *because revering* the sheep"
διὰ τὸ πένθος: "because of grief (for the sheep)" since cutting hair is a sign of grief
ἀνθοῦν: pres. part. temporal, "*at the time of blooming* sends up"
τῇ περιεχούσῃ ... χαροπότητι: dat., "resembling *the light-blue color surrounding* the cosmos"

προσεοικυῖαν. ἡ δ' ἀληθὴς αἰτία μία πάντων ἐστί· «καθαροῦ γάρ» ᾗ φησιν ὁ Πλάτων «οὐ θεμιτὸν ἅπτεσθαι μὴ καθαρῷ.» περίττωμα δὲ τροφῆς καὶ σκύβαλον οὐδὲν ἁγνὸν οὐδὲ καθαρόν ἐστιν· ἐκ δὲ περιττωμάτων ἔρια καὶ λάχναι καὶ τρίχες καὶ ὄνυχες ἀναφύονται καὶ βλαστάνουσι. γελοῖον οὖν ἦν τὰς μὲν αὐτῶν τρίχας ἐν ταῖς ἁγνείαις ἀποτίθεσθαι ξυρωμένους καὶ λειαινομένους πᾶν ὁμαλῶς τὸ σῶμα, τὰς δὲ τῶν θρεμμάτων ἀμπέχεσθαι καὶ φορεῖν· καὶ γὰρ τὸν Ἡσίοδον οἴεσθαι δεῖ

ἁγνεία, **ἡ**: purity, chastity
ἁγνός, **-ή**, **-όν**: sacred
αἰτία, **ἡ**: a cause, reason for + *gen.*
ἀληθής, **-ές**: true
ἀμπέχω: to surround, cover
ἀναφύω: to grow up
ἀποτίθημι: to put away, stow away
ἅπτομαι: to touch + *gen.*
βλαστάνω: to bud, sprout, grow
γέλοιος, **-α**, **-ον**: laughable, absurd
εἷς, **μία**, **ἕν**: one
ἔριον, **τό**: wool
θεμιτός, **-ή**, **-όν**: allowed, permitted + *dat.*
θρέμμα, **-ατος**, **τό**: a creature
θρίξ, **τριχός**, **ἡ**: the hair of the head
καθαρός, **-ά**, **-όν**: pure
λάχνη, **ἡ**: soft hair, down
λεαίνω: to smooth or polish
ξυρέω: to shave
ὁμαλῶς: *(adv.)* evenly, smoothly
ὄνυξ, **-οκος**, **ὁ**: claw, talon
πάς, **πᾶσα**, **πᾶν**: all, every
περίττωμα, **-ατος**, **τό**: an excess, surplus
Πλάτων, **-ωνος**, **ὁ**: Plato of Athens (428-348)
προσέοικα: to be like, resemble + *dat. (perf.)*
σκύβαλον, **τό**: refuse
σῶμα, **τὸ**: the body
τροφή, **ἡ**: nourishment, growth
φημί: to declare, make known
φορέω: to wear

προσεοικυῖαν: perf. part. agreeing with **τὴν χρόαν** "the color *resembling*" + *dat.*
αἰτία μία: Plutarch here gives the real reason as opposed to the previous speculations
ὁ Πλάτων: *Phaedo* 67b
ἅπτεσθαι: pres. inf. after **θεμιτὸν**, "(it is) not permitted *to touch* the pure"
γελοῖον οὖν ἦν: the imperfect here has contrafactual force (Smyth 2313) with the protasis expressed with the infinitive "*so it would be absurd (*if) they were to cut off "
αὐτῶν: (= **ἑαυτῶν**) reflexive, "*their own* hairs"
ξυρωμένους καὶ λειαινομένους: pres. part. mid. circum. agreeing with the acc. subject of the infinitives in the sentence, "absurd for them *having shaved and polished themselves* to cut off"
τὸ σῶμα: acc. of respect, "in their whole body"
τὰς δὲ τῶν θρεμμάτων: "the (hairs) of animals" i.e. the wool of sheep

λέγοντα (*Works and Days* 742-3):

> μηδ' ἀπὸ πεντόζοιο θεῶν ἐν δαιτὶ θαλείῃ
> αὖον ἀπὸ χλωροῦ τάμνειν αἴθωνι σιδήρῳ,

διδάσκειν ὅτι δεῖ καθαροὺς τῶν τοιούτων γενομένους ἑορτάζειν, οὐκ ἐν αὐταῖς ταῖς ἱερουργίαις χρῆσθαι καθάρσει καὶ ἀφαιρέσει τῶν περιττωμάτων. τὸ δὲ λίνον φύεται μὲν ἐξ ἀθανάτου τῆς γῆς καὶ καρπὸν ἐδώδιμον ἀναδίδωσι, λιτὴν δὲ παρέχει καὶ καθαρὰν ἐσθῆτα καὶ τῷ σκέποντι μὴ

ἀθάνατος, **-ον**: undying, immortal
αἴθων, **-ωνος**, **ὁ**: fiery, blazing
ἀναδίδωμι: to give in return
αὖος, **-η**, **-ον**: dry
ἀφαίρεσις, **-εως**, **ἡ**: a taking away, carrying off
γῆ, **γῆς**, **ἡ**: the earth
γίνομαι: to become
δαίς, **δαιτός**, **ἡ**: a meal, banquet
δεῖ: it is necessary + *inf.*
διδάσκω: to teach
ἐδώδιμος, **-ον**: edible
ἑορτάζω: to celebrate a (religious) festival
ἐσθής, **-ῆτος**, **ἡ**: clothing
Ἡσίοδος, **ὁ**: Hesiod the epic poet
θάλεια: (*adj.*) blooming, luxuriant
ἱερουργία, **ἡ**: religious service
κάθαρσις, **-εως**, **ἡ**: a cleansing
καρπός, **ὁ**: fruit
λέγω: to say, speak
λιτός, **-ή**, **-όν**: smooth, plain
οἴομαι: to suppose, think
παρέχω: to furnish, provide, supply
πέντοζος, **-οιο**, **ὁ**: with five branches
περίττωμα, **-ατος**, **τό**: an excess, surplus
σίδηρος, **ὁ**: iron (implement)
σκέπω: to protect, shelter
τάμνω: to cut, hew
τοιοῦτος, **-αύτη**, **-οῦτο**: such as this
φύω: to bring forth, grow
χλωρός, **-ά**, **-όν**: green, fresh
χράομαι: to use + *dat.*

λέγοντα: circum., "him *when he says*"
ἀπὸ πεντόζοιο: "from the five-branched" i.e. from the hand
τάμνειν: pres. inf. used as an imperative, "don't cut!"
αὖον ἀπὸ χλωροῦ: "the dry from the fresh" i.e. the nail from the growing part of the finger
διδάσκειν: ind. stat. after **οἴεσθαι**, "suppose *that he teaches* that it is necessary"
τῶν τοιούτων: gen. of separation after **καθαροὺς**, "become pure *of such things*" i.e. of surplus matter such as fingernails
γενομένους: aor. part. temporal, "*once they became* pure"
ἐν αὐταῖς ταῖς ἱερουργίαις: "not *in the ceremonies themselves*" i.e. to become clean before the sacrifice, not during
καρπὸν: "the fruit" of the linen plant is the seed used to make oil
τῷ σκέποντι: pres. part. attrib. comitative dat. (Smyth 1527), "weighing down *with its covering*"

βαρύνουσαν, εὐάρμοστον δὲ πρὸς πᾶσαν ὥραν, ἥκιστα δὲ φθειροποιόν, ὡς λέγουσι· περὶ ὧν ἕτερος λόγος.

βαρύνω: to weigh down
εὐάρμοστος, ***-ον***: well-suited for (***πρὸς***)
ἥκιστα: *(adv.)* least
πάς, ***πᾶσα***, ***πᾶν***: all, every
φθειροποιός, ***-όν***: producing lice
ὥρα, ***ἡ***: a season

ὡς λέγουσι: indicating a commonplace, "as they say"
ἕτερος λόγος: "there is another account" i.e. elsewhere in Plutarch's works

Participles: General Principles

Plutarch makes heavy use of participles, which fall into three broad classes of use, with many other distinctions:

1. Attributive participles modify a noun or pronoun like other adjectives. They can occur with an article in the attributive position, in which case they are often used substantively, or with no article:

   τοὺς νοῦν ἔχοντας: "those *possessing* sense"
   τοὺς ἀποθανόντας Ἰσιακοὺς: "the *dead* devotees of Isis"

   ἔστι δὲ πρόσφορον οὔθ' ἁγνεύουσιν οὔθ' ἑορτάζουσι: "this is serviceable *neither to those performing ceremonies nor to those feasting*

2. Circumstantial participles are added to a noun or pronoun to set forth some circumstance under which an action takes place. Although agreeing with a noun or pronoun, these participles actually qualify the verb in a sentence, indicating time, manner, means, cause, purpose, concession, condition or attendant circumstance. Circumstantial participles can occur in the genitive absolute construction:

   (φασὶ) ἐρῶντα δὲ τὸν Ἑρμῆν τῆς θεοῦ συνελθεῖν, εἶτα παίξαντα πέττια πρὸς τὴν Σελήνην καὶ ἀφελόντα τῶν φώτων ἑκάστου τὸ ἑβδομηκοστὸν δεύτερον ἐκ πάντων ἡμέρας πέντε συνελεῖν: "(they say) that Hermes, *because loving* the goddess, consorted with her, then that *after playing draughts* with the Moon and *having won* a seventy-second part of each of her illuminations, he put together five days.

   For more examples, see p. 27.

3. Supplementary participles complete the idea of certain verbs. Often it is the participle itself that expresses the main action:
   (φασὶ) τὰ δὲ τυχεῖν ἑωρακότα: "(they say) that these (children) happened *to have seen*"

   The participial form of indirect discourse after verbs of showing and perceiving is a special class of supplementary participles.

5. οἱ δ' ἱερεῖς οὕτω δυσχεραίνουσι τὴν τῶν περιττωμάτων φύσιν, ὥστε μὴ μόνον παραιτεῖσθαι τῶν ὀσπρίων τὰ πολλὰ καὶ τῶν κρεῶν τὰ μήλεια καὶ ὕεια, πολλὴν ποιοῦντα περίττωσιν, ἀλλὰ καὶ τοὺς ἄλας τῶν σιτίων ἐν ταῖς ἁγνείαις ἀφαιρεῖν, ἄλλας τε πλείονας αἰτίας ἔχοντας καὶ τὸ ποτικωτέρους καὶ βρωτικωτέρους ποιεῖν ἐπιθήγοντας τὴν ὄρεξιν. τὸ γάρ, ὡς Ἀρισταγόρας ἔλεγε, διὰ τὸ πηγνυμένοις πολλὰ τῶν μικρῶν ζῴων ἐναποθνήσκειν ἁλισκόμενα μὴ καθαροὺς λογίζεσθαι τοὺς ἄλας εὔηθές ἐστι.

ἁγνείαι, **αἱ**: ceremonies
αἰτία, **ἡ**: a reason
ἅλες, **ἁλῶν**, **αἱ**: salt
ἁλίσκομαι: to be taken, conquered
ἀφαιρέω: to remove X *(acc.)* from Y *(gen.)*
βρωτικώτερος, **-α**, **-όν**: more voracious
δυσχεραίνω: to feel disgust at + *acc.*
ἐναποθνήσκω: to die in a place
ἐπιθήγω: to whet, sharpen
εὐήθης, **-ες**: simpleminded, guileless
ἔχω: to have, hold
ζῷον, **τό**: a living being, animal
ἱερεύς, **-εως**, **ὁ**: a priest, sacrificer
καθαρός, **-ά**, **-όν**: clean, unsoiled
κρέας, **τό**: flesh, meat, a piece of meat
λογίζομαι: to reckon, believe
μήλειος, **-ον**: of a sheep
μικρός, **-ά**, **-όν**: small, little
ὄρεξις, **-εως**, **ἡ**: desire, appetite
ὄσπριον, **τό**: a pulse or grunt fish
παραιτέομαι: to decline, refuse + *acc.*
περίσττωμα, **-ατος**, **τό**: an excess, surplus
περίττωσις, **-εως**, **ἡ**: superfluity
πήγνυμι: to make fast, crystalize
ποτικώτερος, **-α**, **-ον**: more fond of drinking
σιτίον, **τό**: grain, food
ὕειος, **-α**, **-ον**: of swine
φύσις, **ἡ**: the nature, natural qualities

μὴ μόνον ... ἀλλὰ καὶ: "so that *not only ... but also*"

παραιτεῖσθαι ... ἀφαιρεῖν: pres. inf. result with **ὥστε**, "so that they refuse ... remove"

τὰ πολλὰ ... τὰ μήλεια καὶ ὕεια: "of pulse fish they refuse *most kinds*, and of meats *that of sheep and swine*"

ποιοῦντα: pres. part. neut. pl. causal, "*because they make* much superfluity " i.e. fatty tissue

ἄλλας τε ... καὶ:· "having *other* reasons *and also*"

ποιεῖν: pres. inf. articular, "because *the making* more fond of drinking" with the same subject as **ἔχοντας**

ἐπιθήγοντας: pres. part. instrumental, "*by sharpening* the appetite"

τὸ γάρ: "*for this* (belief)" anticipating the articular infinitive **λογίζεσθαι** which is the subject of **ἐστι**

ὡς Ἀρισταγόρας: 4th C. Greek author of an *Aegyptiaka*

πηγνυμένοις: pres. part. pass. attrib., "dying in the (salts') *crystallizations*"

ἐναποθνήσκειν: pres. inf. articular with **διὰ**: "on account of many *dying in*"

ἁλισκόμενα: pres. part. neut. pl. "many *being caught*"

μὴ καθαροὺς: acc. pred., "that salt is *not clean*"

The uses of the word **ὡς** (**ὥσπερ**)

1. in comparisons: **ὡς ἐν ἀνθρώποις**, "just as in men"
2. in examples: **ὡς τό** "**τρισμάκαρες**" "as for example the expression 'thrice blessed'"
3. limiting parenthetical phrases: **ὡς λέγουσι** "so they say"; **ὡς ἔοικε**, "so it seems" **ὡς ἁπλῶς εἰπεῖν**: "to speak simply"; **ὥσπερ εἴρηται**, "as has been said (above)"
4. with adverbs: **ὡς ἀληθῶς** "truly"
5. with superlatives: **ὡς μάλιστα**, "as much as possible"
6. indicating an erroneous belief (usually with a causal participle, see below)

   τῇ ἀδελφῇ ἐρῶντα ... ὡς ἑαυτῇ, "loving her sister *as though it were herself*"

   ὡς φίλιον θεοῖς "*as if it were friendly* to the gods"
7. expressing purpose with a participle (usually future): **ὀνομάζεται γὰρ Ἰσεῖον ὡς εἰσομένων** (sc. **ἡμῶν**) **τὸ ὄν**. "for it is called Iseion *so that we will know* reality"
8. causal with participle or indicative. In this case, the cause or motive is attributed to someone in the sentence but does not necessarily express the opinion of the author. Sometimes it can suggest an erroneous opinion ("as if" or "as though"). This is to be contrasted with the same construction with **ἅτε** or **οἷον** (or **ὅια**), which state the cause on the authority of the speaker (but not always).

   a. causal with participle:

   ὡς οὐ προσῆκον, "since it is not fitting"

   διδόναι ... ὡς διδοῦσαν, "that she gave *as though she were giving*"

   ὡς τῇ φύσει γεγονότας ἀνθρώπους, "as though they were men by nature"

   also in the genitive absolute

   ὡς τῶν δαιμόνων μικτὴν φύσιν ἐχόντων, "as though demons have a mixed nature"

   ὡς δὴ πάλαι γεγονότων, "as though they had been born long ago"

   ὡς ἱκανῶς παρασκευασαμένου τοῦ Ὥρου: "because Horus was sufficiently prepared"

   b. causal with the indicative:

   ἐγκραγοῦσαν, ὡς εἶδε: "crying out *because she saw*" (or thought she saw)
9. introducing indirect statement with the indicative (like **ὅτι**) or a participle.

   a. with the indicative:

   λόγον ἐπιλέγουσιν, ὡς ὁ Τυφὼν ... εὗρε, "they narrate a story *that Typhon found*"

   πυθέσθαι ὡς ... ὁ κλύδων προσέμιξεν: learned *that a wave had washed it ashore*"

   λέγεσθαί ὡς δεινὰ ... εἰργάσατο, "told that *he had done terrible things*"

   διδάσκοντες ἡμᾶς ὡς ... χρὴ νομίζειν, "teaching us *that it is necessary* to believe"

   b. with the participle (often in genitive absolute construction)

   ὡς ἀληθῶς πραχθέντα καὶ συμπεσόντα δοξάζουσι: "they believe that these things *were actually done and truly happened*"

[353] λέγονται δὲ καὶ τὸν Ἆπιν ἐκ φρέατος ἰδίου ποτίζειν, τοῦ δὲ Νείλου παντάπασιν ἀπείργειν, οὐ μιαρὸν ἡγούμενοι τὸ ὕδωρ διὰ τὸν κροκόδειλον, ὡς ἔνιοι νομίζουσιν (οὐδὲν γὰρ οὕτως ἐν τιμῇ Αἰγυπτίοις ὡς ὁ Νεῖλος)· ἀλλὰ πιαίνειν δοκεῖ καὶ μάλιστα πολυσαρκίαν ποιεῖν τὸ Νειλῷον ὕδωρ πινόμενον· οὐ βούλονται δὲ τὸν Ἆπιν οὕτως ἔχειν οὐδ' ἑαυτούς, ἀλλ' εὐσταλῆ καὶ κοῦφα ταῖς ψυχαῖς περικεῖσθαι τὰ σώματα καὶ μὴ πιέζειν μηδὲ καταθλίβειν ἰσχύοντι τῷ θνητῷ καὶ βαρύνοντι τὸ θεῖον.

Apis bull on coffin

Αἰγύπτιος, **ὁ**: an Egyptian
ἀπείργω: to keep away X *(acc.)* from Y *(gen.)*
βαρύνω: to weigh down
βούλομαι: to wish X *(acc.)* to Y *(inf.)*
δοκέω: to seem to + *inf.*
ἔνιοι, **-αι**, **-α**: some
εὐσταλής, **-ές**: compact, orderly
ἡγέομαι: to consider
θεῖον, **τὸ**: the divine
θνητός, **-ή**, **-όν**: mortal
ἴδιος, **-α**, **-ον**: one's own
ἰσχύω: to be strong
καταθλίβω: to press down, oppress
κοῦφος, **-η**, **-ον**: light, nimble
κροκόδειλος, **ὁ**: the crocodile
μάλιστα: *(adv.)* especially
μιαρός, **-ά**, **-όν**: stained, polluted
Νειλαῖος, **-α**, **-ον**: from the Nile
Νεῖλος, **-ου**, **ὁ**: the Nile
νομίζω: to think, believe
παντάπασι: *(adv.)* all in all, wholly
περίκειμαι: to lie round about, enshroud + *dat.*
πιαίνω: to make fat, fatten
πιέζω: to press, press tight
πίνω: to drink
πολυσαρκία, **ἡ**: fleshiness, plumpness
ποτίζω: to give to drink
σῶμα, **-ατος**, **τό**: the body
τιμή, **ἡ**: value, honor
ὕδωρ, **τό**: water
φρέαρ, **φρέατος**, **τό**: a well
ψυχή, **ἡ**: the soul

λέγονται: introducing personal ind. stat., "*they are said* to water Apis"
τὸν Ἆπιν: the sacred bull of Memphis where he was considered an earthly manifestation of the god Ptah.
ἡγούμενοι: pres. part. causal, "not *because thinking* the water stained"
οὕτως ... **ὡς**: "*so much* in honor *as*"
οὕτως ἔχειν: "to be in such a state" i.e. fat
οὐδ' ἑαυτούς: also subject of **ἔχειν**, "*nor themselves* to be such"
τῷ θνητῷ: dat. instrumental, "weigh down the divine *with the mortal part*"

6. οἶνον δ' οἱ μὲν ἐν Ἡλίου πόλει θεραπεύοντες τὸν θεὸν οὐκ εἰσφέρουσι τὸ παράπαν εἰς τὸ ἱερόν, ὡς οὐ προσῆκον ἡμέρας πίνειν τοῦ κυρίου καὶ βασιλέως ἐφορῶντος· οἱ δ' ἄλλοι χρῶνται μὲν ὀλίγῳ δέ. πολλὰς δ' ἀοίνους ἁγνείας ἔχουσιν, ἐν αἷς φιλοσοφοῦντες καὶ μανθάνοντες καὶ διδάσκοντες τὰ θεῖα διατελοῦσιν. οἱ δὲ βασιλεῖς καὶ μετρητὸν ἔπινον ἐκ τῶν ἱερῶν γραμμάτων, ὡς Ἑκαταῖος ἱστόρηκεν, ἱερεῖς ὄντες· ἤρξαντο δὲ πίνειν ἀπὸ Ψαμμητίχου, πρότερον δ' οὐκ ἔπινον

ἁγνείαι, **αἱ**: ceremonies
ἄλλος, **-η**, **-ον**: other, another
ἄοινος, **-ον**: without wine
ἄρχομαι: to begin to + *inf.*
βασιλεύς, **-έως**, **ὁ**: a king, pharaoh
γράμμα, **-ατος**, **τό**: a writing
διατελέω: to perform, accomplish
διδάσκω: to teach
εἰσφέρω: to introduce into
ἐφοράω: to oversee, observe
ἥμερα, **ἡ**: a day
θεραπεύω: to be an attendant, do service
ἱερόν, **τό**: the temple
ἱστορέω: to record
κύριος, **ὁ**: a lord, master
μανθάνω: to learn
μετρητός, **-ή**, **-όν**: measured
οἶνος, **ὁ**: wine
ὀλίγος, **-η**, **-ον**: little, scanty
πίνω: to drink
πόλις, **ἡ**: a city
προσήκω: to be fitting
πρότερον: *(adv.)* previously
ὑπηρέτης, **-ου**, **ὁ**: a servant
φιλοσοφέω: to philosophise
χράομαι: to use + *dat.*

ἐν Ἡλίου πόλει: "in Heliopolis" in lower Egypt

οὐκ ...τὸ παράπαν: adverbial, "not at all"

ὡς οὐ προσῆκον: pres. part. impersonal causal, "since it not being fitting" + *inf.*

ἡμέρας: gen. of time within which, "in the course of the day" i.e. when services were performed

ἐφορῶντος: pres. part. gen. abs., "with the lord *observing*"

γίνεται κραυγὴ ὡς εὑρημένου τοῦ Ὀσίριδος: "there is a cry *that Orisis has been found*"

οἱ δ' ἄλλοι: corresponding to **οἱ μὲν** above and meaning attendants elsewhere than Heliopolis, who use wine, but very little

ἔπινον: impf., "are accustomed to drink"

ὡς Ἑκαταῖος: Hecataeus of Abdera (d. 290 BCE), author of an *Aegyptiaka,* whom Plutarch mentions again in 9 below

ἐκ τῶν ἱερῶν γραμμάτων: "in accordance with the sacred writings"

ὄντες: causal, "*since they are* priests"

ἀπὸ Ψαμμητίχου: "from the time of Psammetichus" the name of three pharaohs, the first of whom died in 610 BCE, whose Egyptian name refers to wine drinking, although he was certainly not the first to drink wine

οἶνον οὐδ' ἔσπενδον ὡς φίλιον θεοῖς, ἀλλ' ὡς αἷμα τῶν πολεμησάντων ποτὲ τοῖς θεοῖς, ἐξ ὧν οἴονται πεσόντων καὶ τῇ γῇ συμμιγέντων ἀμπέλους γενέσθαι· διὸ καὶ τὸ μεθύειν ἔκφρονας ποιεῖν καὶ παραπλῆγας, ἅτε δὴ τῶν προγόνων τοῦ αἵματος ἐμπιπλαμένους. ταῦτα μὲν οὖν Εὔδοξος ἐν τῇ δευτέρᾳ τῆς περιόδου λέγεσθαί φησιν οὕτως ὑπὸ τῶν ἱερέων.

αἷμα, **-ατος**, **τό**: blood
ἄμπελος, **ἡ**: clasping tendrils
ἅτε: on the grounds that + *part.*
γῆ, **ἡ**: earth
γίνομαι: to become
δεύτερος, **-α**, **-ον**: second
ἔκφρων, **-ον**: out of one's mind, senseless
ἐμπίπλημι: to fill quite full of + *gen.*
θεός, **ὁ**: a god
ἱερεύς, **-εως**, **ὁ**: a priest
μεθύω: to be drunk with wine
οἴομαι: to suppose, think
παραπλήξ, **-ῆγος** *(gen.)*: paralyzed, demented
περίοδος, **ἡ**: a going round
πίπτω: to fall, fall down
πολεμέω: to be at war
ποτέ: *(adv.)* at some time, once
πρόγονος, **-ον**: a forefather, ancestor
σπένδω: to make a libation
συμμίγνυμι: to mix together
φίλιος, **-α**, **-ον**:, friendly to + *dat.*

ὡς φίλιον: "*as if it were friendly* to the gods" i.e. as the Greeks believed in their own practices

ἀλλ' ὡς αἷμα: "but rather as the blood" i.e. when they did pour libations, this was their motivation

τῶν πολεμησάντων: aor. part. attrib., "the blood *of those who had made war* once against the gods"

πεσόντων: aor. part. temporal, "from which (blood) *once they had fallen*"

συμμιγέντων: aor. part. pass. temporal., "from which (blood) *once they had become mingled*"

γενέσθαι: aor. inf. after **οἴονται**, "they thought vines *became*" i.e. grew from the blood. This idea seems to have been transferred to Egypt from a Greek story about Dionysus

ἐμπιπλαμένους: pres. part. causal with **ἅτε δὴ**, "on the grounds *that they were quite full of*" Gwyn Griffiths cites "The Deliverance of Mankind from Destruction" an Egyptian story in which beer is substituted for blood as the source for this notion.

Εὔδοξος: Eudoxus of Cnidus (d. 340 BCE), a mathematician who visited Egypt, whom Plutarch cites several times and who seems to be one of his main sources. He is reputed to have known the Egyptian language.

τῆς περιόδου: (sc. **γῆς**) "2nd book of the *Circumnavigation* (of the world)," but such a work is attributed to the navigator Eudoxus of Cyzicus (fl. 130 BCE), not to Eudoxus of Cnidus.

7. ἰχθύων δὲ θαλαττίων πάντες μὲν οὐ πάντων ἀλλ' ἐνίων ἀπέχονται, καθάπερ Ὀξυρυγχῖται τῶν ἀπ' ἀγκίστρου· σεβόμενοι γὰρ τὸν ὀξύρυγχον ἰχθὺν δεδίασι μή ποτε τὸ ἄγκιστρον οὐ καθαρόν ἐστιν ὀξυρύγχου περιπεσόντος αὐτῷ· Συηνῖται δὲ φάγρου· δοκεῖ γὰρ ἐπιόντι τῷ Νείλῳ συνεπιφαίνεσθαι καὶ τὴν αὔξησιν ἀσμένοις φράζειν αὐτάγγελος ὁρώμενος. οἱ δ' ἱερεῖς ἀπέχονται πάντων·

ἄγκιστρον, ***τό***: a fish-hook
ἀπέχομαι: to keep away from + *gen.*
ἄσμενος, ***-η***, ***-ον***: well-pleased, glad
αὔξησις, ***-εως***, ***ἡ***: growth, increase
αὐτάγγελος, ***ὁ***: carrying one's own message, a harbinger
δέδια: to fear *(perf.)*
δοκέω: to seem to + *inf.*
ἔνιοι, ***-αι***, ***-α***: some
ἔπειμι: to approach *(fut.)*
θαλάττιος, ***-α***, ***-ον***: from the sea
ἰχθύς, ***-υός***, ***ὁ***: a fish
καθάπερ: just as
Ὀξυρυγχῖται, ***οἱ***: inhabitants of Oxyrynchus
ὀξύρυγχος, ***-ον***: sharp-nosed
ὁράω: to see
πάς, ***πᾶσα***, ***πᾶν***: all, every
περιπίπτω: to fall in with, encounter + *dat.*
σέβομαι: to feel awe, revere
Συηνῖται, ***οἱ***: inhabitants of Syene
συνεπιφαίνομαι: to appear together
φάγρος, ***ὁ***: the sea-bream fish
φράζω: to point out, show, indicate

τῶν ἀπ' ἀγκίστρου: "keep away from *those* (fish) *from a hook*" i.e. caught with a hook
μή ποτε ... ἐστιν: object clause after verb of fearing in the indicative and hence referring to the present rather than the future (Smyth 2233), "lest there be"
περιπεσόντος: aor. part. gen. abs., "on the occasion of the fish *having encountered* it"
φάγρου: sc. ***ἀπέχονται***
δοκεῖ: personal, "the sea-bream *seems* to appear"
ἐπιόντι: pres. part., "to appear with *the rising* Nile"
ἀσμένοις: pres. part. dat., "indicate to them *being glad*"
ὁρώμενος: pres. part. pass, "as it (the sea bream) is being seen"

Articular Infinitives

Articular infinitives form a noun with the neuter case of the definite article. Any case can occur. If expressed, the subject is usually accusative:

τὸ εἰδέναι: "the knowing"

διὰ τὸ πηγνυμένοις πολλὰ τῶν μικρῶν ζῴων ἐναποθνήσκειν: "*because of* the many small reatures *dying* in the crystallizations"

τοῦ δ' ἀληθῆ δόξαν ἔχειν περὶ θεῶν μηδὲν οἰομένη μᾶλλον: "thinking nothing better than *having* a true opinion about the gods"

πρώτου δὲ μηνὸς ἐνάτῃ τῶν ἄλλων Αἰγυπτίων ἑκάστου πρὸ τῆς αὐλείου θύρας ὀπτὸν ἰχθὺν κατεσθίοντος οἱ ἱερεῖς οὐ γεύονται μὲν κατακαίουσι δὲ πρὸ τῶν θυρῶν τοὺς ἰχθῦς, δύο λόγους ἔχοντες, ὧν τὸν μὲν ἱερὸν καὶ περιττὸν αὖθις ἀναλήψομαι συνᾴδοντα τοῖς περὶ Ὀσίριδος καὶ Τυφῶνος ὁσίως φιλοσοφουμένοις, ὁ δ' ἐμφανὴς καὶ πρόχειρος οὐκ ἀναγκαῖον οὐδὲ περίεργον ὄψον ἀποφαίνων τὸν ἰχθὺν Ὁμήρῳ μαρτυρεῖ μήτε Φαίακας τοὺς ἁβροβίους μήτε τοὺς Ἰθακησίους

ἁβρόβιος*, *-ον: living delicately, effeminate
ἄλλος*, *-η*, *-ον: other, another
ἀναγκαῖος*, *-ον: necessary
ἀναλαμβάνω: to take into one's hands
ἀποφαίνω: to show forth, declare
αὖθις: *(adv.)* back, back again
αὔλειος*, *-ον: of the court
γεύομαι: to taste
ἕκαστος*, *-η*, *-ον: every one, each
ἐμφανής*, *-ές: obvious
ἔνατος*, *-η*, *-ον: ninth
θύρα*, *ἡ: a door
Ἰθακήσιος*, *-α*, *-ον: of Ithaca
κατακαίω: to burn completely
κατεσθίω: to eat up, devour
λόγος*, *ὁ: a reason, explanation
μαρτυρέω: to testify, confirm + *dat.*
μείς*, *μηνός*, *ὁ: a month
ὀπτός*, *-ή*, *-όν: roasted, broiled
ὁσίως: *(adv.)* in a hallowed manner
ὄψον*, *τό: cooked meat
περίεργος*, *-ον: overwrought
περιττός*, *-ή*, *-όν: quite extraordinary
πρόχειρος*, *-ον: at hand, ready
πρῶτος*, *-η*, *-ον: first.
συνᾴδω: to sing with, be in harmony with
Φαίαξ*, *-ακος*, *ὁ: a Phaeacian
φιλοσοφέω: to love knowledge, philosophise

πρώτου δὲ μηνὸς ἐνάτῃ: (sc. ***ἡμερᾷ***), "on the ninth (day) of the first month" i.e. the month of Thoth, the ninth day being roughly August 23

κατεσθίοντος: pres. part. gen. abs., "while each of the rest *are eating*"

ὧν τὸν μὲν ... ὁ δ': "two explanations *of which one ... the second*"

αὖθις ἀναλήψομαι: fut. of ***ἀναλαμβάνω***, "one *I will take up again*" below in section 32

συνᾴδοντα: pres. part. acc., "the one reason *being in harmony with*" + *dat.*

τοῖς ... φιλοσοφουμένοις: pres. part. attrib. after ***συνᾴδοντα***, "with *those philosophizing*"

ὁ δ' ἐμφανὴς: "the other (explanation) is obvious"

οὐκ ἀναγκαῖον οὐδὲ περίεργον ὄψον: acc. pred., "declaring that fish (is) *not necessary nor overwrought cooked meat*" i.e. it is neither a necessity nor a luxury

Ὁμήρῳ μαρτυρεῖ: "(this explanation) confirms Homer"

μήτε Φαίακας ... μήτε τοὺς Ἰθακησίους: "that neither the Phaeacians ... nor the Ithacans" the first being an example of people who lived in luxury, the latter people who only ate fish out of necessity.

ἀνθρώπους νησιώτας ἰχθύσι χρωμένους ποιοῦντι μήτε τοὺς Ὀδυσσέως ἑταίρους ἐν πλῷ τοσούτῳ καὶ ἐν θαλάττῃ πρὶν εἰς ἐσχάτην ἐλθεῖν ἀπορίαν. ὅλως δὲ καὶ τὴν θάλατταν ἐκ πυρός ἡγοῦνται καὶ παρωρισμένην, οὐδὲ μέρος οὐδὲ στοιχεῖον ἀλλ' ἀλλοῖον περίττωμα διεφθορὸς καὶ νοσῶδες.

ἀλλοῖος, **-α**, **-ον**: of another sort
ἀπορία, **ἡ**: difficulty, resourcelessness
διαφθείρω: to destroy utterly
ἔσχατος, **-η**, **-ον**: extreme
ἑταῖρος, **ὁ**: a companion
ἡγέομαι: to consider
ἦλθον: to come or go *(aor.)*
θάλαττα, **ἡ**: the sea
μέρος, **-εος**, **τό**: a part, share
νησιώτης, **-ου**, **ὁ**: an islander
νοσώδης, **-ες**: diseased, baneful
Ὀδυσσεύς, **-έως**, **ὁ**: hero of the Odyssey
ὅλως: *(adv.)* wholly, generally
παρορίζω: to outstep one's boundaries, displace
περίττωμα, **-ατος**, **τό**: an excresence, superfluity
πλόος, **ὁ**: a sailing, voyage
ποιέω: to make, create poetry
πρίν: before + *inf.*
πῦρ, **πυρός**, **τό**: fire
στοιχεῖον, **τό**: a basic component
τοσοῦτος, **-αύτη**, **-οῦτο**: so great

χρωμένους: pres. part. in ind. stat., "poeticizing that neither *customarily use* "
ποιοῦντι: dat., "Homer *poeticizing*" i.e. Homer saying in his epic poem
ἐν πλῷ τοσούτῳ: "nor Odysseus' men *in such a great voyage*"
ἐλθεῖν: aor. inf after **πρὶν**, "before *coming* into extremities" see *Od.* 4. 368-9 and 12. 329-31, where the men fish when the stores become depleted
ἐκ πυρός: a pred. phrase, "consider the sea to be *from fire*"
παρωρισμένην: part. perf. ind. stat., "that is has been displaced" i.e. from the earth
οὐδὲ μέρος οὐδὲ στοιχεῖον: i.e. not one of the four basic elements of air, wind, fire, and earth
διεφθορὸς: perf. part. act. intransitive of **διαφθείρω**, "corrupted"

Note the use of the partitive genitive in the following phrases:

τῶν ὀσπρίων τὰ πολλὰ: "most kinds of pulse fish"
πολλὰ τῶν μικρῶν ζῴων: "many small creatures" = **πολλὰ ζῷα**
πολλὰ τῶν ὀνομάτων: "many names"
τῶν ἀνθρώπων τοὺς πυρροὺς: "ruddy men" lit. "of men the ruddy ones"
τῶν βοῶν τοὺς πυρροὺς: "ruddy bulls"
οἱ δοκιμώτατοι τῶν φιλοσόφων: "the most famous of the philosophers" = **οἱ δοκιμώτατοι φιλοσόφοι**
τῶν Ἑλλήνων οἱ σοφώτατοι: "the wisest of the Greeks"

8. οὐδὲν γὰρ ἄλογον οὐδὲ μυθῶδες οὐδ' ὑπὸ δεισιδαιμονίας, ὥσπερ ἔνιοι νομίζουσιν, ἐγκατεστοιχειοῦτο ταῖς ἱερουργίαις, ἀλλὰ τὰ μὲν ἠθικὰς ἔχοντα καὶ χρειώδεις αἰτίας, τὰ δ' οὐκ ἄμοιρα κομψότητος ἱστορικῆς ἢ φυσικῆς, οἷον τὸ περὶ κρομμύου. τὸ γὰρ ἐμπεσεῖν εἰς τὸν ποταμὸν καὶ ἀπολέσθαι τὸν τῆς Ἴσιδος τρόφιμον Δίκτυν οὐ κρομμύων ἐπιδρασσόμενον ἐσχάτως ἀπίθανον· οἱ δ' ἱερεῖς ἀφοσιοῦνται καὶ δυσχεραίνουσι καὶ τὸ κρόμμυον παραφυλάττοντες,

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αἰτία, ***ἡ***: a cause, reason
ἄλογος, ***-ον***: illogical
ἄμοιρος, ***-ον***: without share in + *gen.*
ἀπίθανος, ***-ον***: improbable
ἀπόλλυμι: to destroy utterly, kill, slay
ἀφοσιόω: to hold in abomination
δεισιδαιμονία, ***ἡ***: superstition
δυσχεραίνω: to scorn, feel disgust at
ἐγκαταστοιχειόω: to implant X *(acc.)* in Y *(dat.)* as a principle
ἐμπίτνω: fall upon
ἐπιδράσσομαι: to lay hold of + *gen.*
ἐσχάτως: *(adv.)* extremely
ἠθικός, ***-ή***, ***-όν***: moral, ethical
ἱερουργία, ***ἡ***: religious service
ἱστορικός, ***-ή***, ***-όν***: historical
κομψότης, ***-ητος***, ***ἡ***: elegance (of language)
κρόμμυον, ***τό***: an onion
μυθώδης, ***-ες***: legendary, fabulous
νομίζω: to believe, suppose
παραφυλάττω: to observe carefully
ποταμός, ***ὁ***: a river, stream
τρόφιμος, ***ὁ***: a nursling
φυσικός, ***-ή***, ***-όν***: natural, physical
χρειώδης, ***-ες***: needful

ὑπὸ δεισιδαιμονίας: "nor anything (caused) *by superstition*"

ἐγκατεστοιχειοῦτο: impf. pass., "nothing *was implanted in* the religious services"

ἀλλὰ τὰ μὲν ... τὰ δ': "*but rather some* having ... *others* are not"

τὸ περὶ κρομμύου: "such as *the* (story) *about the onion*" which is briefly related next

οὐκ ἀπέοικεν: it is not unfitting

ἐμπεσεῖν ... ἀπολέσθαι: aor. inf. articular, "the falling into ... the being destroyed" the subject of both is ***Δίκτυν***. The story of Dictys, the nursling of Isis, is told below in section 15-17, where he is named Maneros or Pelusius, son of Malcathros. The name Dictys seems to be connected by etymology with the Mesopotamian deity Tammuz (also known as Adonis), which may lie behind its use here, but this is not clear.

ἐπιδρασσόμενον: pres. part. causal, "because not *laying hold* of onions" i.e. to prevent his fall

ὅτι τῆς σελήνης φθινούσης μόνον εὐτροφεῖν τοῦτο καὶ τεθηλέναι πέφυκεν. ἔστι δὲ πρόσφορον οὔθ' ἁγνεύουσιν οὔθ' ἑορτάζουσι, τοῖς μὲν ὅτι διψῆν τοῖς δ' ὅτι δακρύειν ποιεῖ τοὺς προσφερομένους. ὁμοίως δὲ καὶ τὴν ὗν ἀνίερον ζῷον ἡγοῦνται· ὡς μάλιστα γὰρ ὀχεύεσθαι δοκεῖ τῆς σελήνης φθινούσης, καὶ τῶν τὸ γάλα πινόντων ἐξανθεῖ τὰ σώματα λέπραν καὶ ψωρικὰς τραχύτητας. [354] τὸν δὲ λόγον, ὃν θύοντες ἅπαξ τοῦ ἔτους ὗν ἐν πανσελήνῳ καὶ κατεσθίοντες ἐπιλέγουσιν, ὡς ὁ Τυφὼν ὗν διώκων πρὸς τὴν πανσέληνον εὗρε τὴν ξυλίνην

ἁγνεύω: to be pure, perform religious ceremonies
ἀνίερος, **-ον**: unholy
ἅπαξ: *(adv.)* once (a year)
γάλα, **-ατος**, **τό**: milk
δακρύω: to weep, shed tears
διψάω: to thirst
διώκω: to pursue, hunt
ἐξανθέω: to break out, blossom
ἑορτάζω: to keep festival or holiday
ἐπιλέγω: to narrate
εὑρίσκω: to find, come upon
εὐτροφέω: thrive, flourish
ζῷον, **τό**: a living being, animal
θάλλω: to bloom, abound
θύω: to sacrifice
κατεσθίω: to eat up, devour
λέπρα, **ἡ**: leprosy
ξύλινος, **-η**, **-ον**: of wood, wooden
ὁμοίως: *(adv.)* similarly
οὔτε ... **οὔτε**: neither ... nor
ὀχεύομαι: to copulate
πανσέληνος, **-ον**: at the full moon
πίνω: to drink
προσφέρω: to present
πρόσφορος, **-ον**: serviceable, useful to + *dat.*
σελήνη, **ἡ**: the moon
τραχύτης, **-ητος**, **ἡ**: roughness, a sore
Τυφών, **ὁ**: Typhon (=Seth)
ὗς, **ὑός**, **ἡ**: a pig
φθίνω: to decay, wane, dwindle
ψωρικός, **-ή**, **-όν**: scabrous

φθινούσης: pres. part. gen. abs., "*at the waning* of the moon"
τεθηλέναι: perf. inf. of **θάλλω** after **πέφυκεν**, "is disposed *to bloom*"
πέφυκεν: perf. of **φύω** with pres. sense, "*is disposed* to thrive" i.e. naturally thrives
ἁγνεύουσιν ... **ἑορτάζουσι**: pres. part. attrib. dat., "neither *to those performing ceremonies* nor *to those feasting*"
διψῆν ... **δακρύειν**: pres. inf. after **ποιεῖ**, "causes them *to be thirsty ... to weep*"
τοὺς προσφερομένους: pres. part. attrib. acc. subject of the infinitives, "causes *those presenting*"
ὡς μάλιστα: "as much as possible"
πινόντων: pres. part. attrib., "bodies *of those drinking*"
τὸν δὲ λόγον: acc. obj. of **ἀποδέχονται** below, "not all approve *the story*"
ἅπαξ τοῦ ἔτους: "once every year"
θύοντες ... **κατεσθίοντες**: pres. part. circum., "as they are sacrificing ... devouring"

σορόν, ἐν ᾗ τὸ σῶμα τοῦ Ὀσίριδος ἔκειτο, καὶ διέρριψεν, οὐ πάντες ἀποδέχονται, παρακουσμάτιον ὥσπερ ἄλλα πολλὰ νομίζοντες. ἀλλὰ τρυφήν γε καὶ πολυτέλειαν καὶ ἡδυπάθειαν οὕτω προβάλλεσθαι τοὺς παλαιοὺς λέγουσιν, ὥστε καὶ στήλην ἔφησαν ἐν Θήβαις ἐν τῷ ἱερῷ κεῖσθαι κατάρας ἐγγεγραμμένας ἔχουσαν κατὰ Μείνιος τοῦ βασιλέως, ὃς πρῶτος Αἰγυπτίους τῆς ἁπλούτου καὶ ἀχρημάτου καὶ λιτῆς ἀπήλλαξε διαίτης. λέγεται δὲ καὶ Τέχνακτις ὁ Βοκχόρεως πατὴρ στρατεύων ἐπ' Ἄραβας τῆς ἀποσκευῆς βραδυνούσης

ἄλλος, **-η**, **-ον**: other, another
ἀπαλλάττω: to set free, deliver from + *gen.*
ἄπλουτος, **-ον**: without riches, poor
ἀποδέχομαι: to accept, approve
ἀποσκευή, **ἡ**: equipment
Ἄραβες, **οἱ**: the Arabs
ἀχρήματος, **-ον**: without money, poor
βασιλεύς, **-έως**, **ὁ**: a king, pharaoh
Βοκχόρις, **-εως**, **ὁ**: the son of Tefnakt
βραδύνω: to make slow, delay
δίαιτα, **ἡ**: a way of living, mode of life
διαρρίπτω: to scatter
ἐγγράφω: to inscribe
ἡδυπάθεια, **ἡ**: luxury
Θῆβαι, **-ῶν**, **αἱ**: (Egyptian) Thebes
ἱερόν, **τό**: a temple
κατάρα, **ἡ**: a curse
κεῖμαι: to be laid
λιτός, **-ή**, **-όν**: smooth, simple
νομίζω: to consider
παλαιός, **-ά**, **-όν**: old, ancient
παρακουσμάτιον, **τό**: a misunderstanding
πολυτέλεια, **ἡ**: extravagance
προβάλλομαι: to censure
πρῶτος, **-η**, **-ον**: first
σορός, **ἡ**: a coffin
στήλη, **ἡ**: a block of stone, stele
στρατεύω: to lead a military campaign
Τέχνακτις, **ὁ**: the pharaoh Tefnakt of the 24th dynasty
τρυφή, **ἡ**: softness, delicacy
ὥσπερ: just like

διέρριψεν: aor. of **δια-ρίπτω**, "and *scattered* (the body)"

ὥστε ... ἔφησαν: aor. of actual result, "so much *that they claimed*

κεῖσθαι: pres. inf. in ind. stat. "claimed that a stele *lies*"

ἐγγεγραμμένας: perf. part. of **ἐγ-γράφω**, "curses *inscribed*"

κατὰ Μείνιος: "inscribed *against Menes*" the first king, who introduced some key practices and a sophisticated lifestyle

ἀπήλλαξε: aor. of **ἀπο-αλλάττω**, "who *released* them from"

λέγεται: This passive verb is often used by Plutarch to introduce some statement or report, usually unattributed. Although it can be used impersonally (it is said that X (*acc.*) + *inf.*), more often it is personal, as here: "The father *is said* to have welcomed"

βραδυνούσης: pres. part. gen. abs., "equipment *causing delay*" i.e. not arriving in a timely manner

ἡδέως τῷ προστυχόντι σιτίῳ χρησάμενος, εἶτα κοιμηθεὶς βαθὺν ὕπνον ἐπὶ στιβάδος ἀσπάσασθαι τὴν εὐτέλειαν, ἐκ δὲ τούτου καταράσασθαι τῷ Μείνι καὶ τῶν ἱερέων ἐπαινεσάντων στηλιτεῦσαι τὴν κατάραν.

ἀσπάζομαι: to welcome kindly
βαθύς, ***-εῖα***, ***-ύ***: deep
εἶτα: then, next
ἐπαινέω: to approve, applaud, commend
εὐτέλεια, ***ἡ***: frugality
ἡδέως: *(adv.)* sweetly, pleasantly
ἱερεύς, ***-εως***, ***ὁ***: a priest
κατάρα, ***ἡ***: a curse
καταράομαι: to call down curses upon + *dat.*
κομάομαι: to fall asleep
προστυγχάνω: to meet with, hit upon
σιτίον, ***τό***: grain, provisions
στηλιτεύω: inscribe on a block of stone
στιβάς, ***-άδος***, ***ἡ***: a bed of straw
ὕπνος, ***ὁ***: sleep, slumber
χράομαι: to use + *dat.*

τῷ προστυχόντι: aor. part. attrib., "the provisions *that he hit upon*" i.e. whatever was at hand
κοιμηθεὶς: aor. part. pass., "having fallen asleep"
ὕπνον: internal acc., "fallen into a deep *sleep*"
ἀσπάσασθαι: aor. inf. after ***λέγεται***, "is said *to have welcomed*"
ἐκ δὲ τούτου: "as a consequence of this"
καταράσασθαι ... στηλιτεῦσαι: aor. inf. also after ***λέγεται***, "is said *to have cursed ... to have inscribed*"
ἐπαινεσάντων: aor. part. gen. abs., "with the priests *praising*"

Result Clauses

ὥστε (sometimes ***ὡς***) introduces result clauses either with an infinitive or with a finite verb.

The infinitive expresses a possible or intended result, without emphasizing its actual occurrence. The infinitive does not express time, but only aspect.

> ***οἱ δ' ἱερεῖς οὕτω δυσχεραίνουσι, ὥστε παραιτεῖσθαι τῶν ὀσπρίων τὰ πολλά***: "The priests feel so much disgust, *that they reject* most kinds of pulse"

The indicative emphasizes the actual occurrence of the result, both in time and aspect. When other moods occur, they retain their usual force.

> ***ἡδυπάθειαν οὕτω προβάλλεσθαι τοὺς παλαιοὺς λέγουσιν, ὥστε καὶ στήλην ἔφησαν ἐν Θήβαις***: "They say that the ancients censured extravagance so much *that they claimed* there was a stele in Thebes"

Circumstantial Participles

These participles are added to a noun or a pronoun to set forth some circumstance under which an action takes place. The circumstances can be of the following types: time, manner, instrument, cause, purpose, concession, condition or attendant circumstance. Although sometimes particles can specify the type of circumstance, often only the context can clarify its force. Here are some examples:

Time: **διδάσκειν ὅτι δεῖ καθαροὺς τῶν τοιούτων γενομένους ἑορτάζειν**: "(they suppose) they teach that it is necessary to celebrate a festival *once they have become* pure of such things."

Instrument: **παραδηλοῦσιν αὐτοὶ πρὸ τῶν ἱερῶν τὰς σφίγγας ἐπιεικῶς ἱστάντες**: "They themselves intimate *by setting up* sphinxes before their temples"

ἀπεμιμήσατο τὸ συμβολικὸν αὐτῶν καὶ μυστηριῶδες ἀναμίξας αἰνίγμασι τὰ δόγματα: "they imitated their symbolic and mystical wrting *by mixing* their opinions with riddles""

Purpose: **ὅταν δὲ πιόμενος ἐπὶ τὸν ποταμὸν καταίρῃ**: "whenever he comes down *in order to drink*" (often as here with the future tense of the participle)

ὕστερον δὲ γῆν πᾶσαν ἡμερούμενον ἐπελθεῖν: "and that later he traversed the earth *in order to civilize* it"

Concession: **καὶ γὰρ ἔλαιον ὕλην μύρου καλοῦμεν καὶ χρυσὸν ἀγάλματος, οὐκ ὄντα πάσης ἔρημα ποιότητος**; "and indeed they call oil the matter of unguent and gold the matter of a statue, *although these are* not devoid of quality"

Cause: **οἱ δὲ τῶν μὲν ἐρίων ὥσπερ τῶν κρεῶν σεβομένους τὸ πρόβατον ἀπέχεσθαι λέγουσι**: "but others claim that they refrain from wool just like mutton *because they revere* sheep"

οἱ δὲ βασιλεῖς καὶ μετρητὸν ἔπινον ἱερεῖς ὄντες: "The kings customarily drink moderately, *since they are* priests."

Condition: **οὕτω δὴ τὰ περὶ θεῶν ἀκούσασα καὶ δεχομένη τὸν μῦθον ὁσίως καὶ φιλοσόφως καὶ δρῶσα μὲν ἀεὶ καὶ διαφυλάττουσα τῶν ἱερῶν τὰ νενομισμένα, ἀποφεύξῃ δεισιδαιμονίαν**: "*If hearing* divine matters in this way and *receiving* the story reverently and *doing* and *guarding* the prescribed things, you will flee superstition" (note the casual mixing of aorist and present participles not uncommon in Plutarch).

Attendant Circumstance: **ὡς ὁ Τυφὼν ὗν διώκων πρὸς τὴν πανσέληνον εὗρε τὴν ξυλίνην σορόν**: "that Typhon found the coffin *while chasing* a pig in the full moon"

The circumstantial participle can also stand in the genitive absolute construction:

τοῦ δὲ γινώσκειν τὰ ὄντα καὶ φρονεῖν ἀφαιρεθέντος: but if knowing and understanding reality *were removed*"

9. οἱ δὲ βασιλεῖς ἀπεδείκνυντο μὲν ἐκ τῶν ἱερέων ἢ τῶν μαχίμων, τοῦ μὲν δι' ἀνδρείαν τοῦ δὲ διὰ σοφίαν γένους ἀξίωμα καὶ τιμὴν ἔχοντος. ὁ δ' ἐκ μαχίμων ἀποδεδειγμένος εὐθὺς ἐγίνετο τῶν ἱερέων καὶ μετεῖχε τῆς φιλοσοφίας ἐπικεκρυμμένης τὰ πολλὰ μύθοις καὶ λόγοις ἀμυδρὰς ἐμφάσεις τῆς ἀληθείας καὶ διαφάσεις ἔχουσιν, ὥσπερ ἀμέλει καὶ παραδηλοῦσιν αὐτοὶ πρὸ τῶν ἱερῶν τὰς σφίγγας ἐπιεικῶς ἱστάντες, ὡς αἰνιγματώδη σοφίαν τῆς θεολογίας αὐτῶν ἐχούσης. τὸ δ' ἐν Σάι τῆς Ἀθηνᾶς – ἣν καὶ Ἶσιν νομίζουσιν

Ἀθήνη, **Ἀθηνᾶς**, **ἡ**: Athena
αἰνιγματώδης, **-ες**: riddling, dark
ἀληθεία, **ἡ**: the truth
ἀμέλει: *(adv.)* doubtless
ἀμυδρός, **-ά**, **-όν**: obscure
ἀνδρεία, **ἡ**: manliness, courage
ἀξίωμα, **-ατος**, **τό**: an honor
ἀποδεικνύω: to appoint
γένος, **-ους**, **τό**: race, class
διάφασις, **-εως**, **ἡ**: an insight into + *gen.*
ἔμφασις, **-εως**, **ἡ**: reflection of + *gen.*
ἐπιεικῶς: *(adv.)* suitably, appositely
ἐπικρύπτω: to conceal
εὐθὺς: *(adv.)* immediately
θεολογία, **ἡ**: science of things divine
ἵστημι: to make to stand
μάχιμος, **-ον**: fit for battle
μετέχω: to take a share of + *gen.*
νομίζω: to believe, consider
παραδηλόω: to intimate, insinuate
Σάις, **ἡ**: Sais, capital of the 24th and 26th dynasties
σοφία, **ἡ**: wisdom
σφίγξ, **σφιγγός**, **ἡ**: a sphinx
τιμή, **ἡ**: value
φιλοσοφία, **ἡ**: philosophy

ἀπεδείκνυντο: impf. pass., "they were customarily appointed"
ἢ τῶν μαχίμων: "or from the warrior class"
τοῦ μὲν ... **τοῦ δὲ** ... **γένους**: "from the one ... from the other class"
ἀποδεδειγμένος: perf. part. pass., "having been appointed"
ἐγίνετο ... μετεῖχε: impf., "immediately *would usually become* (one) of the priests ... would partake of"
ἐπικεκρυμμένης: perf. part. attrib., "of the *secret* wisdom"
τὰ πολλὰ: adverbial, "for the most part"
ἔχουσιν: pres. part. agreeing with **μύθοις καὶ λόγοις**, "myths and stories *that have*"
ἱστάντες: pres. part. trans. instrumental, "these intimate *by setting up* sphinxes"
ἐχούσης: pres. part. gen. abs. with **ὡς** in ind. stat. (Smyth 2122), "intimate that their theology *has*"
τὸ δ' ἐν Σάι τῆς Ἀθηνᾶς: "the statue of Athena in Sais" where the ancient goddess was Neith, here associated by Plutarch with Isis

— ἔδος ἐπιγραφὴν εἶχε τοιαύτην: «ἐγώ εἰμι πᾶν τὸ γεγονὸς καὶ ὂν καὶ ἐσόμενον καὶ τὸν ἐμὸν πέπλον οὐδείς πω θνητὸς ἀπεκάλυψεν.» ἔτι δὲ τῶν πολλῶν νομιζόντων ἴδιον παρ' Αἰγυπτίοις ὄνομα τοῦ Διὸς εἶναι τὸν Ἀμοῦν (ὃ παράγοντες ἡμεῖς «Ἄμμωνα» λέγομεν) Μανεθὼς μὲν ὁ Σεβεννύτης «τὸ κεκρυμμένον» οἴεται καὶ τὴν κρύψιν ὑπὸ ταύτης δηλοῦσθαι τῆς φωνῆς, Ἑκαταῖος δ' ὁ Ἀβδηρίτης φησὶ τούτῳ καὶ πρὸς ἀλλήλους τῷ ῥήματι χρῆσθαι τοὺς Αἰγυπτίους, ὅταν τινὰ προσκαλῶνται· προσκλητικὴν γὰρ εἶναι τὴν φωνήν. διὸ τὸν

ἀλλήλους: one another *(acc.)*
ἀποκαλύπτω: to uncover
δηλόω: to show, exhibit
ἕδος, **-εος**, **τό**: a seated statue
ἐπιγραφή, **ἡ**: an inscription
Ζεύς, **Διός**, **ὁ**: Zeus
θνητός, **-ή**, **-όν**: mortal
ἴδιος, **-α**, **-ον**: one's own, proper
κρύπτω: to hide, cover, cloak
κρύψις, **-εως**, **ἡ**: a hiding, concealment
οἴομαι: to suppose, think
ὄνομα, **τό**: a name
οὐδείς, **-μία**, **-έν**: no one, nothing
παράγω: to change slightly
πέπλος, **ὁ**: any woven cloth, mantle
προσκαλέω: to address
προσκλητικός, **-ή**, **-όν**: calling, addressing
πω: *(adv.)* up to this time, yet
ῥῆμα, **-ατος**, **τό**: a word, saying
τοιοῦτος, **-αύτη**, **-οῦτο**: such as this
φωνή, **ἡ**: a sound, word
χράομαι: to use + *dat.*

τὸ γεγονὸς: perf. part. attributive, "all that *has been*"

ἐσόμενον: fut. part., "that which will be"

ἀπεκάλυψεν: "no mortal *uncovered*" probably a sexual connotation implying virginity, but Isis is not considered a virgin. Plutarch is likely alluding to the inpenetrabilty of divine knowledge.

νομιζόντων: pres. part. gen. abs., "with many still *supposing*" followed by ind. stat.

Ἀμοῦν ... **Ἄμμων**: two Greek versions of the name of this important Egyptian god, whose oracle in Siwa was well-known

Μανεθὼς ὁ Σεβεννύτης: an Egyptian author of an *Aigyptiaka* in Greek (fl. 3rd cent. BCE), which survives only in fragments and epitomes, but is one of Plutarch's most important sources

τὸ κεκρυμμένον: perf. part. pass. attrib. pred., "thinks (it means) *that which is hidden*" which is probably correct from Egyptian *imn*

δηλοῦσθαι: pres. inf. pass. in ind. stat., "supposes that this concealment *is indicated*"

Ἑκαταῖος ὁ Ἀβδηρίτης: Greek author of an *Aigyptiaka* (d. 290 BCE), also surviving only in fragments and quotations

προσκαλῶνται: pres. subj. mid. general temporal, "whenever *they address* someone" perhaps referring to an Egyptian word for "to come" (*im.n*) which is close to the name Amun.

πρῶτον θεόν, ὃν τῷ παντὶ τὸν αὐτὸν νομίζουσιν, ὡς ἀφανῆ καὶ κεκρυμμένον ὄντα προσκαλούμενοι καὶ παρακαλοῦντες ἐμφανῆ γενέσθαι καὶ δῆλον αὐτοῖς «Ἀμοῦν» λέγουσιν. ἡ μὲν οὖν εὐλάβεια τῆς περὶ τὰ θεῖα σοφίας Αἰγυπτίων τοσαύτη ἦν.

10. μαρτυροῦσι δὲ καὶ τῶν Ἑλλήνων οἱ σοφώτατοι, Σόλων, Θαλῆς, Πλάτων, Εὔδοξος, Πυθαγόρας, ὡς δ' ἔνιοί φασι, καὶ Λυκοῦργος εἰς Αἴγυπτον ἀφικόμενοι καὶ συγγενόμενοι τοῖς ἱερεῦσιν. Εὔδοξον μὲν οὖν Χονούφεώς φασι Μεμφίτου διακοῦσαι, Σόλωνα δὲ Σόγχιτος Σαΐτου, Πυθαγόραν δ' Οἰνούφεως Ἡλιοπολίτου. μάλιστα δ' οὗτος, ὡς

ἀφανής, **-ές**: unseen, invisible
ἀφικνέομαι: to arrive at (**εἰς**)
γίνομαι:to become
δῆλος, **-η**, **-ον**: visible to + *dat.*
διακούω: to learn from + *gen.*
Ἕλληνοι, **-ων**, **οἱ**: the Greeks
ἐμφανής, **-ές**: manifest
ἔνιοι, **-αι**, **-α**: some
Εὔδοξος, **ὁ**: Eudoxus of Cnidus (d. 340),
εὐλάβεια, **ἡ**: religious discretion, reverence for + *gen.*
Θαλῆς, **ὁ**: Thales of Miletus (d. 545)
θεῖος, **-α**, **-ον**: divine
Λυκοῦργος, **ὁ**: Lycurgos of Sparta (legendary)
μαρτυρέω:, to bear witness
παρακαλέω: to call upon, exhort to + *inf.*
Πλάτων, **-ωνος**, **ὁ**: Plato of Athens (428-348)
Πυθαγόρας: Pythagoras of Samos (570-495)
Σόλων: Solon of Athens (d. 540)
σοφώτατος, **-η**, **-ον**: most wise
συγγίνομαι: to be with + *dat.*
τοσοῦτος, **-αύτη**, **-οῦτο**: so great
φημι: to say, claim,

τὸν αὐτὸν: "*the same as* the universe"
κεκρυμμένον: perf. part. pred., "since he is *hidden*"
ὄντα: pres. part. causal with **ὡς**, "*since he is* invisible and hidden"
γενέσθαι: aor. inf. after **παρακαλοῦντες**, "exhorting him *to become* visible"
τοσαύτη ἦν: "reverence *was so great*" as evidenced by the previous sentence
οἱ σοφώτατοι: Although these trips to Egypt were long considered true accounts, it has become clear that a trip to Egypt for a "sage" was a trope.
ἀφικόμενοι ... **συγγενόμενοι**: aor. part., "*having arrived* in Egypt ... *being with* the priests"
Χονούφεως ... **Σόγχιτος** ... **Οἰνούφεως**: gen. after **διακοῦσαι**, all authentic Egyptian names of priests from Memphis, Sais and Heliopolis respectively
μάλιστα δ' οὗτος: "this last one especially" i.e. Pythagoras

ἔοικε, θαυμασθεὶς καὶ θαυμάσας τοὺς ἄνδρας ἀπεμιμήσατο τὸ συμβολικὸν αὐτῶν καὶ μυστηριῶδες ἀναμίξας αἰνίγμασι τὰ δόγματα· τῶν γὰρ καλουμένων ἱερογλυφικῶν γραμμάτων οὐθὲν ἀπολείπει τὰ πολλὰ τῶν Πυθαγορικῶν παραγγελμάτων, οἷόν ἐστι τὸ «μὴ ἐσθίειν ἐπὶ δίφρου» μηδ' «ἐπὶ χοίνικος καθῆσθαι» μηδὲ «φοίνικα φυτεύειν» μηδὲ «πῦρ μαχαίρᾳ σκαλεύειν ἐν οἰκίᾳ.» δοκῶ δ' ἔγωγε καὶ τὸ τὴν μονάδα τοὺς ἄνδρας ὀνομάζειν «Ἀπόλλωνα» καὶ τὴν δυάδα «Ἄρτεμιν,» «Ἀθηνᾶν» δὲ τὴν ἑβδομάδα, «Ποσειδῶνα» δὲ

Ἀθήνη, **ἡ**: Athena
αἴνιγμα, **-ατος**, **τό**: an obscure saying, riddle
ἀναμιγνύμι: to mingle X *(acc.)* with Y *(dat.)*
ἀνήρ, **ἀνδρός**, **ὁ**: a man
ἀπολείπω: to leave behind, lack
Ἀπόλλων, **-ωνος**, **ὁ**: Apollo
ἀπομμέομαι: to imitate
Ἄρτεμις, **-ιδος**, **ἡ**: Artemis
γράμμα, **-ατος**, **τό**: writing
δίφρος, **ὁ**: the chariot-board
δόγμα, **-ατος**, **τό**: an opinion, dogma
δυάς, **-άδος**, **ἡ**: the number two
ἑβδομάς, **-άδος**, **ἡ**: the number seven
ἐσθίω: to eat
θαυμάζω: to wonder, marvel
ἱερογλυφικός, **-ή**, **-όν**: hieroglyphic
κάθημαι: to be seated
μάχαιρα, **ἡ**: a large knife
μονάς, **-άδος**, **ἡ**: a singularity, monad
μυστηριώδης, **-ες**: mysterious
οἰκία, **ἡ**: a house
οἷόν: such as
ὀνομάζω: to name
παράγγελμα, **-ατος**, **τό**: a precept
Ποσειδῶν, **-ῶνος**, **ὁ**: Poseidon
Πυθαγορικός, **-ή**, **-όν**: Pythagorean
πῦρ, **πυρός**, **τό**: fire
σκαλεύω: to stir, poke
συμβολικός, **-ή**, **-όν**: symbolical
φοῖνιξ, **-ικος**, **ὁ**: a palm tree
φυτεύω: to plant
χοῖνιξ, **-ικος**, **ἡ**: a dry measure, a bushel

θαυμασθεὶς καὶ θαυμάσας: part. pass. and act., "both *being amazed and amazing* the men"

τὸ συμβολικὸν: "their symbolic writing" i.e. hieroglyphics

ἀναμίξας: aor. part. instrumental, "imitate *by mingling*"

τῶν ... γραμμάτων: gen. partitive after **οὐθὲν**, "lacks nothing *of the writings called hieroglyphic*"

μὴ ἐσθίειν: the infinitive as an imperative with **μὴ** is Ionic and poetic (Smyth 2013d) "Do not eat in a chariot!" i.e. don't do two things at once

μὴ καθῆσθαι" *Don't sit* on a bushel" i.e. don't be satisfied with a day's measure

μὴ φυτεύειν: "*Don't plant* a palm tree" unclear meaning

μὴ σκαλεύειν: "*Don't stir up* the fire!" perhaps a prohibition against making anger worse

ἔγωγε: "I at least" i.e. even if no one else

ὀνομάζειν: pres. inf. articular, "men *naming* the monad Apollo, etc."

τὸν πρῶτον κύβον ἐοικέναι τοῖς ἐπὶ τῶν ἱερῶν ἱδρυμένοις καὶ δρωμένοις νὴ Δία καὶ γραφομένοις. τὸν γὰρ βασιλέα καὶ κύριον Ὄσιριν ὀφθαλμῷ καὶ σκήπτρῳ γράφουσιν· [355] ἔνιοι δὲ καὶ τοὔνομα διερμηνεύουσι πολυόφθαλμον, ὡς τοῦ μὲν «ος» τὸ πολύ, τοῦ δ' «ιρι» τὸν ὀφθαλμὸν, Αἰγυπτίᾳ γλώττῃ φράζοντος· τὸν δ' οὐρανὸν ὡς ἀγήρω δι' ἀιδιότητα τῇ ἀσπίδι γράφουσιν, καρδίᾳ δὲ θυμὸν ἐσχάρας ὑποκειμένης.

Eternity

Osiris

Osiris

Heaven

ἀγήρως, ***-ων***: ageless
ἀιδιότης, ***-τητος***, ***ἡ***: eternity
ἀσπίς, ***ἀσπίδος***, ***ἡ***: an asp, cobra
βασιλεύς, ***-έως***, ***ὁ***: a king, pharaoh
γλῶττα, ***-ης***, ***ἡ***: the tongue, language
διερμηνεύω: to interpret, expound
δράομαι: to make sacrifices
ἔοικα: to be like *(perf.)*
ἐσχάρα, ***-ας***, ***ἡ***: a brazier, a censer
θυμός, ***ὁ***: the seat of passion, passion
ἱδρύομαι: to establish, dedicate (statues)
καρδία, ***ἡ***: the heart
κύβος, ***ὁ***: dice
κύριος, ***ὁ***: a lord, master
οὐρανός, ***ὁ***: heaven
ὀφθαλμός, ***ὁ***: the eye
πολυόφθαλμος, ***-ον***: many-eyed
σκῆπτρον, ***τό***: a scepter
ὑπόκειμαι: to lie under
φράζω: to point out, mean

ἐοικέναι: inf. perf. after ***δοκῶ***: "I think the naming *to be like*" + *dat.*

τοῖς ... γραφομένοις: three pres. part. pass. attrib. dat. after ***ἐοικέναι***, "similar to those things established, dedicated and written"

ὀφθαλμῷ καὶ σκήπτρῳ: these refer to Gardiner D4 ( ) and S40 ( ), the "was" scepter, which were used in the Greco-Roman period for the name of Osiris. The earlier spelling used Gardiner Q1, the throne sign ( ) instead of the "scepter."

φράζοντος: gen. abs. causal with ***ὡς***, "since the '***ος***' *means* 'much'." A folk etymology lies behing this interpretation, also cited by Diodorus Siculus *Bibl. Hist.* 1.11.2. The idea may be connected with the "all-seeing" supreme god Osiris came to be.

ὡς ἀγήρω: acc. (sc. ***ὄντα***) "because (it is) ageless"

δι' ἀιδιότητα: "throughout eternity"

ἀσπίδι: this may refer to Gardiner I10 ( ) or I12( ), the first occurs in a word for eternity, the second in a word for heaven

καρδίᾳ: the heart hieroglyph Gardiner F34 ( ) is often used for passions and feelings

ἐσχάρας: Gardiner sign R5 () expressing the "heat" of passion

ὑποκειμένης: pres. part. gen. abs., "with a censer *lying beneath*"

ἐν δὲ Θήβαις εἰκόνες ἦσαν ἀνακείμεναι δικαστῶν ἄχειρες, ἡ δὲ τοῦ ἀρχιδικαστοῦ καταμύουσα τοῖς ὄμμασιν, ὡς ἄδωρον ἅμα τὴν δικαιοσύνην καὶ ἀνέντευκτον οὖσαν. τοῖς δὲ μαχίμοις κάνθαρος ἦν γλυφὴ σφραγῖδος· οὐ γὰρ ἔστι κάνθαρος θῆλυς, ἀλλὰ πάντες ἄρσενες.

ἄδωρος, **-ον**: incorruptible
ἅμα: *(adv.)* at the same time
ἀνάκειμαι: to be laid up
ἀνέντευκτος, **-ον**: inexorable
ἄρσην, **-εν**: male
ἀρχιδικαστής, **-οῦ**, **ὁ**: a supreme judge
ἄχειρής, **-ές**: without hands
γλυφή, **ἡ**: a carved work, emblem
δικαιοσύνη, **ἡ**: righteousness, justice
δικαστής, **-οῦ**, **ὁ**: a judge
εἰκών, **-όνος**, **ἡ**: a likeness, image, statue
Θῆβαι, **-ῶν**, **αἱ**: (Egyptian) Thebes
θῆλυς, **-εια**, **-υ**: female
κάνθαρος, **ὁ**: a dung beetle, scarab
καταμύω: to close the eyes
μάχιμος, **-ον**: warlike
ὄμμα, **-ατος**, **τό**: the eye
σφραγίς, **-ῖδος**, **η**: a seal, signet

ἡ δὲ ... **καταμύουσα**: "*but the* (statue) ... *closing his eyes*"
ἅμα ... **καὶ**: "at the same time also"
οὖσαν: pres. part. causal with **ὡς**, "since justice *is* incorruptible"

Isis and Osiris: from a painted relief in the temple of Seti I
(see cover image)

11. ***ὅταν οὖν ἃ μυθολογοῦσιν Αἰγύπτιοι περὶ τῶν θεῶν ἀκούσῃς, πλάνας καὶ διαμελισμοὺς καὶ πολλὰ τοιαῦτα μυθεύματα, δεῖ τῶν προειρημένων μνημονεύειν καὶ μηδὲν οἴεσθαι τούτων λέγεσθαι γεγονὸς οὕτω καὶ πεπραγμένον· οὐ γὰρ τὸν κύνα κυρίως Ἑρμῆν λέγουσιν, ἀλλὰ τοῦ ζῴου τὸ φυλακτικὸν καὶ τὸ ἄγρυπνον καὶ τὸ φιλόσοφον, γνώσει καὶ ἀγνοίᾳ τὸ φίλον καὶ τὸ ἐχθρὸν ὁρίζοντος, ᾗ φησιν ὁ Πλάτων, τῷ λογιωτάτῳ τῶν θεῶν συνοικειοῦσιν· οὐδὲ τὸν Ἥλιον***

ἄγνοια, ***ἡ***: lack of recognition
ἄγρυπνος, ***-ον***: alert
ἀκούω: to hear
γνῶσις, ***-εως***, ***ἡ***: recognition
δεῖ: it is necessary to + *inf.*
διαμελισμός, ***ὁ***: dismemberment
ἐχθρός, ***-ά***, ***-όν***: hostile
ζῷον, ***τό***: an animal
ἥλιος, ***-ου***, ***ὁ***: the sun
κυρίως: *(adv.)* properly, literally
κύων, ***ὁ***: a dog
λογιώτατος, ***-η***, ***-ον***: most learned
μνημονεύω: to remember
μυθεύμα, ***-ατος***, ***τό***: a story
μυθολογέω: to tell mythic tales
ὁρίζω: to distinguish
πλάνη, ***ἡ***: a wandering, roaming
πράττω: to do
προερέω: to say beforehand *(fut.)*
συνοικειόω: to associate X *(acc.)* with Y *(dat.)*
φίλος, ***-η***, ***-ον***: friendly
φυλακτικός, ***-ή***, ***-όν***: protective

ἀκούσῃς: aor. subj. general temporal clause, "whenever *you hear*"

τῶν προειρημένων: perf. part. mid. attributive, "remember *the things said before*"

μηδὲν οἴεσθαι: after ***δεῖ***, "necessary *to think that none* of these things"

λέγεσθαι: pres. inf. after ***οἴεσθαι***: "none *is said* to have happened"

γεγονὸς οὕτω καὶ πεπραγμένον: perf. part. serving as pred., "is said *to have happened and to have been done in this way*"

Ἑρμῆν: Hermes is identified with Thoth, god of wisdom, who is usually represented with the head of an ibis, but sometimes as a cynocephalic ape. Hermes is also associated with Anubis, the god of embalming, who is regularly represented with a jackal head.

τοῦ ζῴου … ὁρίζοντος: pres. part. gen. abs. causal, "but because that animal distinguishes"

τὸ φυλακτικὸν: note the def. art. + adjective in this passage to indicate an abstract noun, "the protective quality" etc.

γνώσει καὶ ἀγνοίᾳ: dat. instrumental, i.e. assumes a stranger to be hostile and vice versa, as Plato says in his discussion of the guardians of the state (*Rep*. 375e-376c)

συνοικειοῦσιν: "they *associate* those qualities with the most learned of the gods"

ἐκ λωτοῦ νομίζουσι βρέφος ἀνίσχειν νεογιλόν, ἀλλ' οὕτως ἀνατολὴν ἡλίου γράφουσι, τὴν ἐξ ὑγρῶν ἡλίου γινομένην ἄναψιν αἰνιττόμενοι. καὶ γὰρ τὸν ὠμότατον Περσῶν βασιλέα καὶ φοβερώτατον Ὦχον ἀποκτείναντα πολλούς, τέλος δὲ καὶ τὸν Ἆπιν ἀποσφάξαντα καὶ καταδειπνήσαντα μετὰ τῶν φίλων ἐκάλεσαν «μάχαιραν» καὶ καλοῦσι μέχρι νῦν οὕτως ἐν τῷ καταλόγῳ τῶν βασιλέων, οὐ κυρίως δήπου τὴν οὐσίαν αὐτοῦ σημαίνοντες, ἀλλὰ τοῦ τρόπου τὴν σκληρότητα καὶ κακίαν ὀργάνῳ φονικῷ παρεικάζοντες. οὕτω δὴ τὰ περὶ θεῶν ἀκούσασα καὶ δεχομένη παρὰ τῶν ἐξηγουμένων τὸν μῦθον

αἰνίττομαι: to speak in riddles, symbolize
ἀνατολή, ***ἡ***: a rising
ἄναψις, ***-εως***, ***ἡ***: rekindling
ἀνίσχω: to arise, emerge
ἀποκτείνω: to kill, slay
ἀποσφάττω: to slaughter
βασιλεύς, ***-έως***, ***ὁ***: a king, pharaoh
βρέφος, ***-εος***, ***τό***: a baby
δέχομαι: to take, accept, receive
δήπου: *(adv.)* perhaps, it may be
ἐξηγέομαι: to be leader of
κακία, ***ἡ***: wickedness
καταδειπνέω: eat at a meal
κατάλογος, ***ὁ***: a list, catalogue
κυρίως: *(adv.)* literally
λωτός, ***ὁ***: the lotus
μάχαιρα, ***ἡ***: a large knife, sword
νεογιλός, ***-ή***, ***-όν***: new-born, young
ὄργανον, ***τό***: an instrument, tool
οὐσία, ***ἡ***: the substance, essence
παρεικάζω: to compare X *(acc.)* to Y *(dat.)*
Πέρσαι, ***-ων***, ***οἱ***: the Persians
σημαίνω: to indicate
σκληρότης, ***-ητος***, ***ἡ***: hardness
τέλος: *(adv.)* finally
τρόπος, ***ὁ***: a way, manner
ὑγρός, ***-ά***, ***-όν***: wet, moist, running, fluid
φοβερώτατος, ***-α***, ***-ον***: most fearful
φονικός, ***-ή***, ***-όν***: murderous, bloody
ὠμότατος, ***-η***, ***-ον***: most savage

βρέφος: acc. pred., "arises *as a baby*" Plutarch seems to refer to Nefertem, a youthful deity who was born from a lotus flower at the beginning of time. The lotus was a symbol of the daily birth of the sun, since it opens and closes each morning and night.

γινομένην: pres. part. in ind. stat., "symbolizing that the rekindling *happens*" the lotus flower, floating on the water, suggests emergence from the primeval waters (Nun).

τὸν ... βασιλέα ... Ὦχον: acc. obj. of ***ἐκάλεσαν***, and modified by a series of participles, "they called *King Ochus* 'the sword.'" Ochus was the native name of two Persian kings, Darius II (d. 404) and Artaxerxes III (d. 338)

τὸν Ἆπιν: the sacred bull was also slain by Cambyses, according to Herodotus, but there is perhaps some exaggeration of Persian excess in these accounts

μέχρι νῦν: "up to the present"

οὐ κυρίως δήπου: "not literally I suppose"

οὕτω δὴ ... ἀκούσασα: aor. part. conditional, "if hearing in this very manner"

τῶν ἐξηγουμένων: pres. part. attrib., "from *those expounding*"

ὁσίως καὶ φιλοσόφως καὶ δρῶσα μὲν ἀεὶ καὶ διαφυλάττουσα τῶν ἱερῶν τὰ νενομισμένα, τοῦ δ' ἀληθῆ δόξαν ἔχειν περὶ θεῶν μηδὲν οἰομένη μᾶλλον αὐτοῖς μήτε θύσειν μήτε ποιήσειν κεχαρισμένον, οὐδὲν ἔλαττον ἀποφεύξῃ κακὸν ἀθεότητος δεισιδαιμονίαν.

ἀεί: *(adv.)* always
ἀθεότης, ***-ητος***, ***ἡ***: atheism
ἀληθής, ***-ές***: true
ἀποφεύγω: to flee from, escape
δεισιδαιμονία, ***ἡ***: superstition
διαφυλάττω: to guard carefully
δόξα, ***ἡ***: a notion, opinion
δράω: to enact, perform
ἐλάττων, ***-ον***: smaller, less
θύω: to sacrifice
κακός, ***-ή***, ***-όν***: bad
μᾶλλον: *(adv.)* more
οἴομαι: to suppose, think, deem, imagine
ὁσίως: *(adv.)* reverently
ποιέω: to make
φιλοσόφως: *(adv.)* philosophically
χαρίζω: gratify, please

τὰ νενομισμένα: perf. part. of ***νομίζω***, "the things prescribed"
τοῦ .... ἔχειν: pres. inf. articular gen. of comparison after ***μᾶλλον***, "thinking nothing more pleasing than *to have* a true opinion"
αὐτοῖς: "more pleasing *to them*" i.e. to the gods
μήτε θύσειν μήτε ποιήσειν: "nothing, *not even sacrificing nor performing*"
κεχαρισμένον: perf. part. of ***χαρίζω*** with ***μᾶλλον***, "nothing more *pleasing*"
ἀποφεύξῃ: fut. in most vivid protasis, "then *you shall flee*"
ἀθεότητος: gen. of comparison after ***ἔλαττον***, "no less evil than *atheism*"

Scene from the *Book of the Dead*: Horus presents the deceased to the seated Osiris, with Isis and Nephthys standing behind. The heart of the deceased is weighed in the scale against the feather of Ma'at. Anubis manages the scale. Thoth records the result.

12. λεγέσθω δ' ὁ μῦθος οὗτος ἐν βραχυτάτοις ὡς ἔνεστι μάλιστα τῶν ἀχρήστων σφόδρα καὶ περιττῶν ἀφαιρεθέντων. τῆς Ῥέας φασὶ κρύφα τῷ Κρόνῳ συγγενομένης, αἰσθόμενον ἐπαράσασθαι τὸν Ἥλιον αὐτῇ μήτε μηνὶ μήτ' ἐνιαυτῷ τεκεῖν· ἐρῶντα δὲ τῆς θεοῦ τὸν Ἑρμῆν συνελθεῖν, εἶτα παίξαντα πεττείαν πρὸς τὴν Σελήνην καὶ ἀφελόντα τῶν φώτων

αἰσθάνομαι: to perceive
ἀφαιρέω: to take from, take away from
ἀφεῖλον: to take from *(aor.)*
ἄχρηστος, ***-ον***: useless
βραχύτατος, ***-η***, ***-ον***: shortest, briefest
ἐνιαυτός, ***ὁ***: a year
ἐπαράομαι: to curse + *dat.*
ἐράω: to love + *gen.*
Ἥλιος, ***ὁ***: a Greek sun god, associated with Egyptian Ra
Κρόνος, ***ὁ***: Son of Uranus, associated with Egyptian god of the earth, Geb
κρύφα: *(adv.)* secretly
μάλιστα: *(adv.)* especially
μείς, ***μηνός***, ***ὁ***: a month
μῦθος, ***ὁ***: word, story
παίζω: to play X *(acc.)* with (***πρὸς***)
περιττός, ***-ή***, ***-όν***: superfluous
πεττεία, ***ἡ***: a game resembling backgammon
Ῥέα, ***ἡ***: Rhea, associated with Egyptian goddess of the sky, Nut
Σελήνη, ***ἡ***: the Moon goddess
συγγίνομαι: to be with + *dat.*
συνῆλθον: to come together with *(aor.)*
σφόδρα: *(adv.)* very, exceedingly
τίκτω: to give birth
φῶς, ***φωτός***, ***τό***: light, illumination

λεγέσθω: 3 s. pres. imper. passive, "let it be told"

ὡς ἔνεστι: "in the briefest (words) *as is possible*"

ἀφαιρεθέντων: aor. pass. part. of ***ἀπο-αιρέω*** in gen. abs., "the most useless *having been removed*"

φασὶ: "they say" the following account is in the acc. + inf. construction of indirect statement, with ***φασὶ*** or ***λέγουσι*** repeated or understood.

συγγενομένης: aor. part. gen. abs., "Rhea (=Nut) *having consorted with* Cronus (=Geb)" The secret (***κρύφα***) consorting suggests that Nut was already the consort of the Sun (Helius = Ra), which made the latter angry. From the union of Rhea and Cronus are born Typhon and Nephthys; of Rhea and Helius are born Haroueris and Osiris; finally, Isis is born of Rhea and Hermes.

ἐπαράσασθαι: aor. inf. after ***φασὶ***: "they say *that he cursed* her"

μήτε μηνὶ μήτ' ἐνιαυτῷ: dat. of time when, "neither in a month nor in a year" i.e. at no time ever

συνελθεῖν: continuing ind. stat. after ***φασὶ***, "that Hermes *came together with* (her)" i.e. consorted with her

παίξαντα ... ἀφελόντα: aor. part. circum., "that *having played* a game with (***πρὸς***) ... *having taken away*" i.e. by winning

ἑκάστου τὸ ἑβδομηκοστὸν δεύτερον ἐκ πάντων ἡμέρας πέντε συνελεῖν καὶ ταῖς ἑξήκοντα καὶ τριακοσίαις ἐπαγαγεῖν, ἃς νῦν «ἐπαγομένας» Αἰγύπτιοι καλοῦσι καὶ τῶν θεῶν γενεθλίους ἄγουσι. τῇ μὲν πρώτῃ τὸν Ὄσιριν γενέσθαι καὶ φωνὴν αὐτῷ τεχθέντι συνεκπεσεῖν, ὡς ὁ πάντων κύριος εἰς φῶς πρόεισιν. ἔνιοι δὲ Παμύλην τινὰ λέγουσιν ἐν Θήβαις ὑδρευόμενον ἐκ τοῦ

ἄγω: to lead, celebrate
γενέθλιος, ***-ον***: of one's birth
ἑβδομηκοστός, ***-ή***, ***-όν***: seventieth
ἕκαστος, ***-η***, ***-ον***: every, each one
ἔνιοι, ***-αι***, ***-α***: some
ἑξήκοντα (*indecl.*): sixty
ἐπάγω: to bring on, add X *(acc.)* to Y *(dat.)*
ἡμέρα, ***ἡ***: a day
Θῆβαι, ***-ῶν***, ***αἱ***: (Egyptian) Thebes
καλέω: to call, name
κύριος, ***ὁ***: a lord, master
πέντε (*indecl.*): five
πρόειμι: to go before *(fut.)*
πρῶτος, ***-η***, ***-ον***: first
συνεῖλον: to combine *(aor.)*
συνεκπίπτω: to happen together with, accompany + *dat.*
τριακόσιοι, ***-αι***, ***-α***: three hundred
ὑδρεύομαι: to draw or fetch water
φωνή, ***ἡ***: a sound, voice

τὸ ἑβδομηκοστὸν δεύτερον: "*the 72th part* of each of the days" i.e. 360 X 1/72 = 5
ἐκ πάντων: "from all the (gains)"
συνελεῖν ... ἐπαγαγεῖν: aor. inf. also ind. stat., "say that he *combined* them ... that *he added*"
ἐπαγομένας: the "epagomenal" days fill out the solar calendar (which at some point replaced the older lunar calendar) based on 12 months of 30 days each to arrive at 365 days. They were added after the season of harvest in late summer.
γενεθλίους: (sc. ***ἡμερας***), "*birthdays* of the gods"
τεχθέντι: aor. part. pass. of ***τίκτω***, dat. after ***συνεκπεσεῖν***, "accompanied him *being born*"
συνεκπεσεῖν: aor. inf. of ***συν-εκ-πίπτω***, "that a voice *accompanied*"
ἔνιοι δὲ: the phrase suggests a different source for this parenthetical anecdote
Παμύλην τινὰ: "a certain Pamyle" after whom a festival becomes named, an aetiology. The identity (and even the gender) of this figure is unclear. Our text follows Nardelli in making him male.

The Heliopolitan Ennead revised

The original Heliopolitan Ennead consisted of nine deities: Atum-Ra (Helius), who fathered Shu and Tefnut, who in turn begat Geb (Cronus) and Nut (Rhea), who in turn begat Osiris, Isis, Seth (Typhon) and Nephthys. Plutarch's account, which reflects the evolution of Egyptian theology, not only introduces a tenth figure, Haroeris or Horus the elder, but rearranges the patrimony of these gods. Hermes (=Thoth) is introduced as the father of Isis, while Osiris is said to be the son of Helius, along with Haroeris; Seth and Nephthys are the only ones who remain the children of Geb. Aroeris, the son of Helius, and Horus, the son of Isis and Osiris, are both versions of Horus, whose mythology Plutarch tries to harmonize.

ἱεροῦ τοῦ Διὸς φωνὴν ἀκοῦσαι διακελευομένην ἀνειπεῖν μετὰ βοῆς, ὅτι μέγας βασιλεὺς εὑρέτης Ὄσιρις γέγονε, καὶ διὰ τοῦτο θρέψαι τὸν Ὄσιριν, ἐγχειρίσαντος αὐτῷ τοῦ Κρόνου, καὶ τὴν τῶν Παμυλίων ἑορτὴν αὐτῷ τελεῖσθαι Φαλληφορίοις ἐοικυῖαν. τῇ δὲ δευτέρᾳ τὸν Ἁρούηριν, ὃν «Ἀπόλλωνα» καὶ «πρεσβύτερον Ὧρον» ἔνιοι καλοῦσι, τῇ τρίτῃ δὲ Τυφῶνα μὴ καιρῷ μηδὲ κατὰ χώραν, ἀλλ' ἀναρρήξαντα πληγῇ διὰ τῆς πλευρᾶς ἐξαλέσθαι. τῇ δὲ τετάρτῃ τὴν Ἶσιν ἐν τοῖς

ἀκούω: to hear
ἀναρρήγνυμι: to break through
ἀνεῖπον: to cry out *(aor.)*
Ἁρούηρις, ὁ: Aroueris
βοή, ἡ: a loud cry, shout
γίνομαι: to become
δεύτερος, -α, -ον: second
διακελεύομαι: to exhort, give orders
ἐγχειρίζω: to put into one's hands, entrust
ἐξάλλομαι: to leap out of or forth from
ἔοικα: to be similar to + *dat. (perf.)*
ἑορτή, ἡ: a festival, holiday
εὑρέτης, -ου, ὁ: an inventor, discoverer
Ζεύς, Δῖος, ὁ: Zeus
ἱερόν, τό: a sanctuary
καιρός, ὁ: due measure, proportion
μεγάς, μεγάλα, μεγά: great
πλευρά, -ᾶς, ἡ: a rib, side of the body
πληγή, ἡ: a blow, stroke
πρεσβύτερος, -η, -ον: older
τελέω: to complete, fulfil, accomplish
τέταρτος, -η, -ον: fourth
τρέφω: to nurse
τρίτος, -η, -ον: the third
Φαλληφόρια, τά: a phallic festival
φωνή, ἡ: a sound, voice
χώρα, ἡ: the (proper) space
Ὧρος, ὁ: Horus

ἀνειπεῖν ... θρέψαι: aor. inf. ind. com. after **διακελευομένην**, "a voice ordering her *to cry out ... to nurse*"

γέγονε: perf., "a king *was born*"

ἐγχειρίσαντος: aor. part. gen. abs., "Cronus *having entrusted*"

τῶν Παμυλίων ἑορτὴν: "the festival of the Pamylia" in which phallic images were carried by women. This does not seem to be a native Egyptian tradition, but a Greek (Dionysian) one.

τῇ δὲ δευτέρᾳ ... τῇ τρίτῃ: sc. **ἡμέρᾳ**, " on the second day" etc.

πρεσβύτερον Ὧρον: "the elder Horus" to distinguish him from Horus, the son of Osiris and Isis. By identifying him with Apollo here (and again below), Plutarch is conflating two versions of Horus, one the son of Helius, and the other the son of Osiris and Isis. See box on Haroueris and Horus

ἀναρρήξαντα: aor. part of **ἀνα-ρήγνυμι**, "having broken through"

ἐξαλέσθαι: aor. inf ind. stat., "(they say) that *he leapt out*" the violent birth of Seth accords with his chaotic profile as the enemy of Osiris and Horus. However, Seth is also the defender of Ra in the underworld against his enemy Apophis.

πανύγροις γενέσθαι· τῇ δὲ πέμπτῃ Νέφθυν, ἣν καὶ Τελευτὴν καὶ Ἀφροδίτην, ἔνιοι δὲ καὶ Νίκην ὀνομάζουσιν. εἶναι δὲ τὸν μὲν Ὄσιριν ἐξ Ἡλίου καὶ τὸν Ἀρούηριν, ἐκ δ' Ἑρμοῦ τὴν Ἶσιν, ἐκ δὲ τοῦ Κρόνου τὸν Τυφῶνα καὶ τὴν Νέφθυν. [356] διὸ καὶ τὴν τρίτην τῶν ἐπαγομένων ἀποφράδα νομίζοντες οἱ βασιλεῖς οὐκ ἐχρημάτιζον οὐδ' ἐθεράπευον αὐτοὺς μέχρι

ἀποφράς, **-άδος**, **ἡ**: not to be mentioned
Ἀφροδίτη, **ἡ**: Aphrodite
διό: wherefore, on which account
θεραπεύω: to attend to
μέχρι: up to + *gen.*
νίκη, **ἡ**: victory
πάνυγρος, **-ον**: quite damp or wet
πέμπτος, **-η**, **-ον**: the fifth
τελευτή, **ἡ**: completion, accomplishment
χρηματίζω: to transact business

Ἶσιν ... Νέφθυν: these two sisters are often represented together, particularly as mourners, but also consort with two hostile brothers, Osiris and Seth. Aphrodite is usually associated by the Greeks with Hathor, goddess of sexual desire.

ἐξ Ἡλίου, etc.: the five gods were fathered by the three lovers of Rhea

διὸ ... νυκτός: this parenthetical remark is deleted by Nardelli as a late intrusion

ἀποφράδα: acc. pred., "considering the third *unlucky*"

αὐτοὺς: (= **ἑ-αὐτοὺς**), reflexive, "attend *themselves*"

Haroueris and Horus

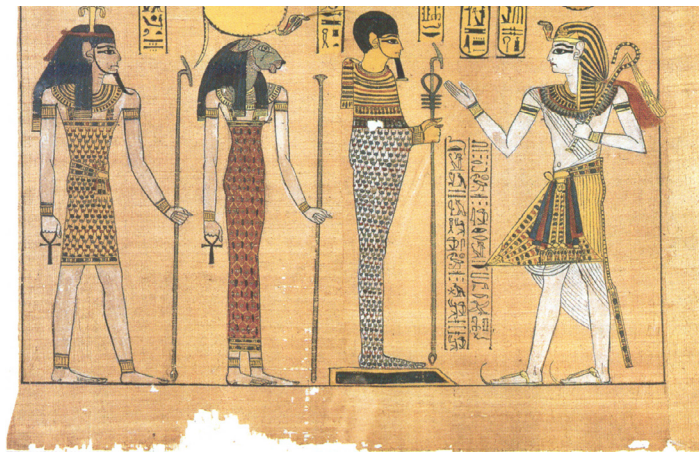
Haroueris or the "elder Horus" is a tenth figure introduced into the group of nine Heliopolitan deities to which Isis and Osiris belong. This name is a transliteration of a title of Horus which means "Horus the Great" and represents an earlier genealogy of Horus from upper Egypt as the son of Ra (=Helius) and the chief opponent (instead of Osiris) of his own brother Seth. Subsequently, Plutarch recounts an alternate version of the birth of Haroueris as the outcome of the *in utero* union of Isis and Osiris, which alligns with the later tradition of Horus as their son. Haroueris is twice identified by Plutarch as the Egyptian god called Apollo by the Greeks, who is usually Horus, the son of Isis and Osiris. Another tradition of the birth of Horus, glossed over by Plutarch, is that he was conceived of Osiris posthumously, when Isis refashioned his phallus, which had been eaten by fish (mentioned below, end of section 18). In any case, it is Horus the son of Isis and Osiris who is the more important figure in Plutarch's essay, whom we first encounter at the beginning of section 18, "being raised in Buto" (in lower Egypt), with no explicit account of his birth. A further complication is introduced by the premature birth of Harpocrates at the end of section 19, whose name is a Greek version of "Horus the child." In all these cases Plutarch is reproducing authentically Egyptian variations. Note that the *in utero* birth of Haroueris is given an allegorical meaning below, in section 54.

νυκτός. γήμασθαι δὲ τῷ Τυφῶνι τὴν Νέφθυν· Ἶσιν δὲ καὶ Ὄσιριν ἐρῶντας ἀλλήλων καὶ πρὶν ἢ γενέσθαι κατὰ γαστρὸς ὑπὸ σκότῳ συνεῖναι. ἔνιοι δέ φασι καὶ τὸν Ἁρούηριν οὕτω γεγονέναι καὶ καλεῖσθαι «πρεσβύτερον Ὧρον» ὑπ' Αἰγυπτίων, «Ἀπόλλωνα» δ' ὑφ' Ἑλλήνων.

ἀλλήλων *(gen.)*: one another
γαμέω: to marry + *dat.*
γαστήρ, ***-έρος***, ***ἡ***: the paunch, belly
νύξ, ***νυκτός***, ***ἡ***: night
σκότος, ***ὁ***: darkness, gloom
σύνειμι: to consort with

καὶ πρὶν ἢ γενέσθαι: "even before being born"

οὕτω γεγονέναι: "that he was born in this way" i.e. from the *in utero* consorting of Isis and Osiris. The double genealogy of Haroeris is a conflation of two authentic Egyptian traditions about Horus



The pharaoh makes offerings to Nephthys, Isis, Osiris and Horus

Isis and Nephythy flank the corpse of Osiris. Anubis ministers to the corpse

13. *βασιλεύοντα δ' Ὄσιριν Αἰγυπτίους μὲν εὐθὺς ἀπόρου βίου καὶ θηριώδους ἀπαλλάξαι καρπούς τε δείξαντα καὶ νόμους θέμενον αὐτοῖς καὶ θεοὺς διδάξαντα τιμᾶν· ὕστερον δὲ γῆν πᾶσαν ἡμερούμενον ἐπελθεῖν ἐλάχιστα μὲν ὅπλων δεηθέντα, πειθοῖ δὲ τοὺς πλείστους καὶ λόγῳ μετ' ᾠδῆς πάσης καὶ μουσικῆς θελγομένους προσαγόμενον· ὅθεν Ἕλλησι δόξαι Διονύσῳ τὸν αὐτὸν εἶναι. Τυφῶνα δ' ἀπόντος μὲν οὐθὲν νεωτερίσαι, διὰ τὸ τὴν Ἶσιν εὖ μάλα φυλάττεσθαι*

ἀπαλλάττω: to release X *(acc.)* from Y *(gen.)*
ἄπειμι: to be away
ἄπορος, **-ον**: resourceless
βασιλεύω: to be king, to rule
βίος, **ὁ**: a mode of life
γῆ, **ἡ**: earth
δεικνύω: to display, show
δέομαι: to need + *gen.*
διδάσκω: to teach
ἐλάχιστα: *(adv.)* very little
εὖ: *(adv.)* well
ἡμερόω: to tame, civilize
θέλγω: to enchant, beguile
θηριώδης, **-ες**: beast-like
καρπός, **ὁ**: fruit
μάλα: *(adv.)* very, exceedingly
μουσική, **ἡ**: musical art
νεωτερίζω: to attempt anything new
νόμος, **ὁ**: a custom, law
ὅπλα, **τά**: arms, weapons
οὐθὲν: = **οὐδὲν**
πάς, **πᾶσα**, **πᾶν**: all, every
πειθώ, **-οῦς**, **ἡ**: persuasion
πλεῖστος, **-η**, **-ον**: most, largest
προσάγω: to win over
τίθημι: to set, put, place
τιμάω: to honor
φυλάττω: to guard
ᾠδή, **ἡ**: song
Αἰθιόπα, **ἡ**· Ethiopia

ἀπαλλάξαι: aor. inf., "they say that he immediately *released*"

δείξαντα ... **θέμενον** ... **διδάξαντα**: aor. part. instrumental, "by showing ... establishing ... teaching." Osiris's "civilizing" function aligns him with Greek agricultural deities, especially Dionysus and Demeter, whereas in Egyptian tradition he is primarily the god of the dead (*pace* Hani).

ὕστερον δὲ: "*and that later* he traversed"

ἡμερούμενον ... **προσαγόμενον**: pres. part. agreeing with subject of **ἐπελθεῖν** and expressing purpose, "in order to civilize ... to win over"

δεηθέντα: aor. part. pass. with middle sense, "him *having need of*" + *gen.*

πειθοῖ ... **καὶ λόγῳ**: dat. instrumental, "being beguiled *by persuasion and speech*" i.e. by persuasive speech, a hendiadys

ὅθεν: "from which" i.e. from his use of music

τὸν αὐτὸν: acc. pred. "seems to be *the same as*" + *dat.*

ἀπόντος: (sc. **Οσίριδος**), pres. part. gen. abs., "Osirius being away" i.e. on his travels

νεωτερίσαι: continuing ind. stat., "that Typhon *attempted* nothing"

φυλάττεσθαι καὶ προσέχειν (sc. **νοῦν**): inf. articular with **διὰ**, "because of *the guarding and attending*"

καὶ προσέχειν ἐγκρατῶς ἔχουσαν, ἐπανελθόντι δὲ δόλον μηχανᾶσθαι, συνωμότας ἄνδρας ἑβδομήκοντα καὶ δύο πεποιημένον καὶ συνεργὸν ἔχοντα βασίλισσαν ἐξ Αἰθιοπίας παροῦσαν, ἣν ὀνομάζουσιν «Ἀσώ» τοῦ δ' Ὀσίριδος

ἀνήρ, ἀνδρός, ὁ: a man
βασίλισσα, ἡ: queen
δόλος, ὁ: a trick, plot
δύο: two
ἑβδομήκοντα (*indecl.*): seventy
ἐγκρατῶς: *(adv.)* powerfully
ἐπανῆλθον: to go back, return *(aor.)*
μηχανάομαι: to prepare, make ready
ὀνομάζω: to name, call
προσέχω: to hold to, (with **νοῦν**) pay attention
συνεργός, ἡ: a helper, ally
συνωμότης, -ου, ὁ: a fellow-conspirator

ἐγκρατῶς ἔχουσαν: "Isis *being powerful*"

ἐπανελθόντι: aor. part. temporal dat. after **μηχανήσασθαι**: "but that he contrived a plot against (him) *once he had returned*"

μηχανᾶσθαι: the present infinitive here may represent an imperfect, "that he *began contriving* a plot"

συνωμότας ... συνεργὸν: acc. pred., "having made them *fellow-conspirators ...* having her as *a helper*"

ἑβδομήκοντα καὶ δύο: Only Plutarch specifies this number of conspirators, and the number probably relates to celestial and/or calendrical reckonings. Note that Thoth won 1/72 part of each day to make up the five epogonal days

ἣν ὀνομάζουσιν Ἀσώ: Plutarch suggests in section 39 that Aso (otherwise unknown) represents the southern winds which cause the drought in Egypt.

Narrating events with participles

In Greek it is common to use a series of participles where English would use a series of indicatives. Present participles will often provide general background conditions, while the aorist will detail discreet actions. Compare the following (both sentences are in indirect statement):

ἀπόντος μὲν οὐθὲν νεωτερίσαι... ἐγκρατῶς ἔχουσαν, ἐπανελθόντι δὲ

(They say) *while he (*Osiris*) was away,* that (Typhon) did nothing new and *while (*Isis) *was* powerful, but *upon the return* of Osiris..."

ἐκμετρησάμενον τὸ σῶμα καὶ κατασκευάσαντα λάρνακα καὶ κεκοσμημένην εἰσενεγκεῖν.

(They say) that (Typhon) *having measured* the body and *having constructed* a box ... and *having decorated* it, introduced it."

In the latter case more idiomatically: "They say that Typhon *measured* the body, *constructed* a box ... *decorated* it, and introduced it.

ἐκμετρησάμενον λάθρα τὸ σῶμα καὶ κατασκευάσαντα πρὸς τὸ μέγεθος λάρνακα καλὴν καὶ κεκοσμημένην περιττῶς εἰσενεγκεῖν εἰς τὸ συμπόσιον. ἡσθέντων δὲ τῇ ὄψει καὶ θαυμασάντων, ὑποσχέσθαι τὸν Τυφῶνα μετὰ παιδιᾶς,

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ἐκμετρέω: to measure out
εἰσήνεγκον: to carry into *(aor.)*
ἥδομαι: to enjoy + *dat.*
θαυμάζω: to wonder, marvel
καλός, ***-ή***, ***-όν***: beautiful
κατασκευάζω: to equip or furnish fully
κοσμέω: to order, decorate
λάθρα: *(adv.)* secretly, treacherously
λάρναξ, ***-ακος***, ***ἡ***: a coffer, box, chest
μέγεθος, ***-εος***, ***τo***: magnitude, size
ὄψις, ***-εως***, ***ἡ***: sight, appearance
παιδία, ***ἡ***: childishness
περιττῶς: *(adv.)* prodigiously
συμπόσιον, ***τό***: a drinking-party
ὑπισχνέομαι: to promise or engage

ἐκμετρησάμενον: this and the following participles agree with the acc. subj. of ***εἰσενεγκεῖν*** in ind. stat., "that him *having measured* introduced" See box p. 43.
ἡσθέντων: aor. part. pass. with middle meaning in gen. abs., "(all) *enjoying* the sight"
ὑποσχέσθαι: aor. inf. ind. stat., "that Typhon *promised to*" + *inf.*
μετὰ παιδιᾶς: expressing manner, "playfully"

Note the different meanings of the word ***αὐτός***:

1. The nominative forms of the word without the definite article are always intensive (= Latin *ipse*): ***αὐτὸς***: he himself, ***αὐτοί***, they themselves. ***καὶ γὰρ αὐτὴ δυσκολαίνεις***: "For *you yourself* are annoyed"

The other cases of the word are also intensive when they modify a noun or pronoun, either without the definite article or in predicative position: ***Μανεθὼς δ' αὐτὸν τὸν Τυφῶνα καὶ Βέβωνα καλεῖσθαι***: "Manetho says that Typhon *himself* is called Bebon." ***περὶ τῶν θεῶν αὐτῶν***: "about the gods *themselves*"

2. Oblique cases of the word, when used without a noun or a definite article, are the unemphatic third person pronouns: him, them, etc. ***Τυφῶνα ἐντυχεῖν αὐτῷ***: "that Typhon came upon *him*"
3. Any case with an article in attributive position means "the same":

ὃν τῷ παντὶ τὸν αὐτὸν νομίζουσιν, "which they consider the same as the universe." ***οὐκ ἀεὶ τὴν αὐτὴν ἔχει διάθεσιν***, "it does not have the same disposition"

Note the crasis of the definite article and ***αὐτός*** meaning "the same":

Ἅιδης καὶ Διόνυσος ωὐτὸς (= ***ὁ αὐτός***): "Hades and Dionysus are *the same*"

εἰς ταὐτὸ (=***τὸ αὐτό***) ***συνάγειν***: "to bring *into the same thing*"

The reflexive pronoun also suffers crassis: ***αὑτοὺς*** = ***ἑαυτούς***, ***αὑτήν*** = ***ἑαυτήν***, etc.

ὃς ἂν ἐγκατακλιθεὶς ἐξισωθῇ, διδόναι δῶρον αὐτῷ τὴν λάρνακα. πειρωμένων δὲ πάντων καθ' ἕκαστον, ὡς οὐδεὶς ἐνήρμοττεν, ἐμβάντα τὸν Ὄσιριν κατακλιθῆναι· τοὺς δὲ συνωμότας ἐπιδραμόντας ἐπιρράξαι τὸ πῶμα καὶ τὰ μὲν γόμφοις καταλαβόντας ἔξωθεν, τῶν δὲ θερμὸν μόλιβδον καταχεαμένους ἐπὶ τὸν ποταμὸν ἐξενεγκεῖν καὶ μεθεῖναι διὰ τοῦ Τανιτικοῦ στόματος εἰς τὴν θάλασσαν, ὃ διὰ τοῦτο

γόμφος, ***ὁ***: a bolt
δίδωμι: to give
δῶρον, ***τό***: a gift, present
ἐγκατακλίνω: to put to bed in, lie down in
ἕκαστος, ***-η***, ***-ον***: every, each one
ἐμβαίνω: to step in
ἐναρμόττω: to fit in
ἐξήνεγκον: to carry out *(aor.)*
ἐξισόω: to make equal, become equal (pass.)
ἔξωθεν: *(adv.)* from without
ἐπέδραμον: to run upon *(aor.)*
ἐπιρράττω: to shut violently
θάλασσα, ***ἡ***: the sea
θερμός, ***-ή***, ***-όν***: hot, warm
κατακλίνω: to lay down
καταλαμβάνω: to seize upon, fasten down
καταχέω: to pour upon
μεθίημι: to let go, let loose, release
μόλιβδος, ***ἡ***: lead
πειράω: to attempt, try
ποταμός, ***ὁ***: a river, stream
πῶμα, ***-ατος***, ***τό***: a lid, cover
στόμα, ***τό***: the mouth
συνωμότης, ***-ου***, ***ὁ***: a fellow-conspirator
Τανιτικός, ***-η***, ***-ον***: Tanitic (mouth) of the Nile

ἐγκατακλιθεὶς: aor. part. pass., "whoever *having lain down*"
ἐξισωθῇ: aor. pass. subj. in general relative clause, "whoever *would become equal to*" i.e. the size of the box
δῶρον: acc. pred., "give the box *as a gift*"
πειρωμένων: gen. abs., "all (others) *trying*"
καθ' ἕκαστον: "each by each" i.e. one by one
ὡς οὐδεὶς ἐνήρμοττεν: impf. causal, "since no one was fitting"
ἐμβάντα: aor. part., "Osiris *having stepped in*"
κατακλιθῆναι: aor. inf. pass. in ind. stat., "that Osiris *lay down*"
ἐπιρράξαι: aor. inf., "that they shut violently"
τὰ μὲν ... τῶν δὲ: adverbial, "*partly* with bolts ... *partly* by having poured lead"
καταχεαμένους: aor. part. mid. instrumental, "by *having poured* hot lead"
μεθεῖναι: aor. inf. of ***μετα-ἵημι***, "that they *released* it into the sea"
Τανιτικοῦ στόματος: this mouth of the Nile was in the northeastern part of the Delta

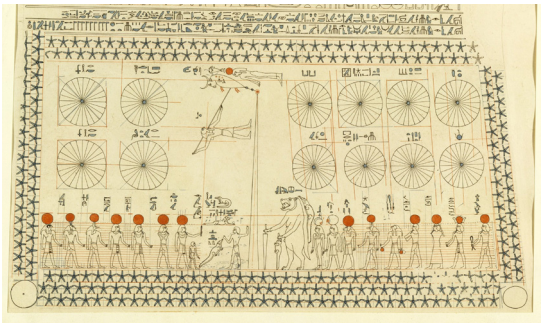
μισητὸν ἔτι νῦν καὶ «κατάπτυστον» ὀνομάζειν Αἰγυπτίους. ταῦτα δὲ πραχθῆναι λέγουσιν ἑβδόμῃ ἐπὶ δέκα μηνὸς Ἀθύρ, ἐν ᾧ τὸν σκορπίον ὁ ἥλιος διέξεισιν, ὄγδοον ἔτος καὶ εἰκοστὸν ἐκεῖνο βασιλεύοντος Ὀσίριδος. ἔνιοι δὲ βεβιωκέναι φασὶν αὐτόν, οὐ βεβασιλευκέναι χρόνον τοσοῦτον.

Ἀθύρ (*indecl.*): the month of Hathyr
βασιλεύω: to be king, to rule, reign
βιόω: to live, pass one's life
δέκα (*indecl.*): ten
διέξειμι: to pass through *(fut.)*
ἕβδομος, ***-η***, ***-ον***: seventh
εἰκοστός, ***-ή***, ***-όν***: the twentieth
ἔτος, ***-εος***, ***τό***: a year
κατάπτυστος, ***-ον***: to be spat upon, abominable
μείς, ***μηνὸς***, ***ὁ***: a month
μισητός, ***-ή***, ***-όν***: hateful
ὄγδοος, ***-η***, ***-ον***: eighth
πράττω: to do
σκορπίος, ***ὁ***: the scorpion (of the zodiac)
χρόνος, ***ὁ***: time

πραχθῆναι: aor. inf. pass. of ***πράττω***, "that these things *were done*" i.e. that they happened
ἑβδόμῃ ἐπὶ δέκα μηνὸς Ἀθύρ: (sc. ***ἡμέρᾳ***) "on the seventeenth day of the month of Hathyr" when the Nile waters were receding
ὄγδοον ἔτος καὶ εἰκοστὸν: the number 28 is explained in section 42 as the lunar cycle
βασιλεύοντος: gen. abs., "*of the reign* of Osiris"
βεβιωκέναι ... βεβασιλευκέναι: perf. inf., "*that he lived* ... not *that he ruled*"
χρόνον τοσοῦτον: acc. of duration, "for such a length of time"

The following are the names of the 12 months of the Egyptian calendar in Plutarch's time (Sarischouli, *Decoding*, pp. 74-79). The season of the flood that begins the year is in late summer:

Flood season (Ahket): Thoth, Phaophi, Hathyr, Khoiak
Emergence season (Peret): Tybi, Mekheir, Phamenoth, Pharmouthi
Harvest season (Shemu): Pakhon, Payni, Epeiph, Mesore
Five epagonal days



Right: calendrical ceiling in the tomb of Senenmut

14. *πρώτων δὲ τῶν τὸν περὶ Χέμμιν οἰκούντων τόπον Πανῶν καὶ Σατύρων τὸ πάθος αἰσθομένων καὶ λόγον ἐμβαλόντων περὶ τοῦ γεγονότος τὰς μὲν αἰφνιδίους τῶν ὄχλων ταραχὰς καὶ πτοήσεις ἔτι νῦν διὰ τοῦτο «πανικὰς» προσαγορεύεσθαι· τὴν δ' Ἶσιν αἰσθομένην κείρασθαι μὲν ἐνταῦθα τῶν πλοκάμων ἕνα καὶ πένθιμον στολὴν ἀναλαβεῖν, ὅπου τῇ πόλει μέχρι νῦν ὄνομα Κοπτώ. ἕτεροι δὲ τοὔνομα σημαίνειν οἴονται στέρησιν· τὸ γὰρ ἀποστερεῖν «κόπτειν» λέγουσι. πλανωμένην δὲ πάντῃ καὶ ἀποροῦσαν οὐδένα προσελθεῖν ἀπροσαύδητον, ἀλλὰ καὶ*

αἰσθάνομαι: to perceive, hear, feel
αἰφνίδιος, ***-ον***: unforeseen, sudden
ἀναλαμβάνω: to take up
ἀπορέω: to be without means or resource
ἀπορρίπτω: to throw away, reject
ἀπροσαύδητος, ***-ον***: not accosted
ἐμβάλλω: to throw in, put in
ἐνταῦθα: *(adv.)* here, then
ἕτερος, ***-η***, ***-ον***: other (people)
κείρω: to cut
κόπτω: to strike, smite
οἰκέω: to inhabit, occupy
ὄχλος, ***ὁ***: a moving crowd, a throng, mob
πάθος, ***τό***: an incident, accident
Πανικός, ***-ή***, ***-όν***: of or for Pan, panic
πάντῃ: *(adv.)* every way, on every side
πένθιμος, ***-ον***: mourning
πλανάω: to make to wander
πλόκαμος, ***ὁ***: a lock or braid of hair
πόλις, ***-εως***, ***ἡ***: a city
προσαγορεύω: to name
προσῆλθον: to approach *(aor.)*
πρῶτος, ***-η***, ***-ον***: first
πτόησις, ***-εως***, ***ἡ***: passionate excitement
Σάτυρος, ***ὁ***: a Satyr
σημαίνω: to indicate
στέρησις, ***-εως***, ***ἡ***: deprivation, privation
στολή, ***ἡ***: an equipment, garment
ταραχή, ***ἡ***: trouble, disorder, confusion
τόπος, ***ὁ***: a place, area

περὶ Χέμμιν: "the area *around Chemmis*" a site in the Delta near Buto, associated with the birth of Horus, son of Osiris. There is also a Chemmis in upper Egypt, associated with the fertility god Min, also associated with Dionysus

Πανῶν καὶ Σατύρων: Greek figures associated with Dionysus

αἰσθομένων: gen. abs., "these first *perceiving* the incident"

περὶ τοῦ γεγονότος: perf. part., "a story *about what happened*"

προσαγορεύεσθαι: pres. inf. ind. stat., "*that they call* even now"

πλοκάμων ἕνα: cutting off a lock of hair as a sign of mourning is a Greek tradition, not an Egyptian one; but dedicating a lock of hair is Egyptian

ὄνομα Κοπτώ: "the name Koptos" from ***κόπτω***, to "strike" one's breast in lamentation

ἀπροσαύδητον: acc. pred., "that she approached no one *unaccosted*" i.e. she accosted everyone

ἀλλὰ καὶ: "but even" i.e. in addition to everyone else

παιδαρίοις συντυχοῦσαν ἐρωτᾶν περὶ τῆς λάρνακος· τὰ δὲ τυχεῖν ἑωρακότα καὶ φράσαι τὸ στόμα, δι' οὗ τὸ ἀγγεῖον οἱ φίλοι τοῦ Τυφῶνος εἰς τὴν θάλασσαν ἔωσαν. ἐκ τούτου τὰ παιδάρια μαντικὴν δύναμιν ἔχειν οἴεσθαι τοὺς Αἰγυπτίους, καὶ μάλιστα ταῖς τούτων ὀττεύεσθαι κληδόσι παιζόντων

ἀγγεῖον, **τό**: a vessel, urn
δύναμις, **-εως**, **ἡ**: power, ability
ἐρωτάω: to ask
θάλασσα, **ἡ**: the sea
κληδών, **-όνος**, **ἡ**: an omen contained in a word
λάρναξ, **-ακος**, **ἡ**: a coffer, box, chest
μαντικός, **-ή**, **-όν**: prophetic, oracular
ὁράω: to see
ὀττεύομαι: divine from an ominous sound
παιδάριον, **τό**: a small child
παίζω: to play like a child
στόμα, **τό**: the mouth (of the river)
συντυγχάνω: to meet with + *dat.*
τυγχάνω: to hit upon by chance
φίλος, **ὁ**: a friend
φράζω: to point out, show
ὠθέω: to shove, push

ἐρωτᾶν: pres. inf. also in ind. stat., "that she would ask"

τὰ δὲ: "and that they" i.e. the children

τυχεῖν ... **φράσαι**: aor. inf. ind. stat., "that they (the children) happened to ... that they showed"

ἑωρακότα: perf. part. of **ὁράω** supplementary after **τυχεῖν**, "happened to *have seen* (the box)"

ἔωσαν: aor of **ὠθέω**, "through which *they had shoved*"

ἔχειν: pres. inf. ind. stat. after **οἴεσθαι**, itself in ind. stat., "think that children *have*"

κληδόσι: dat. instrumental, "that they divine *from the sounds* of these"

General conditions and temporal clauses

A present general condition has **ἐὰν** (or simply **ἄν**) + subj. in the protasis; present indicative in the apodosis. General or indefinite temporal or relative clauses have the same form, with **ὅταν** (whenever), **ὅς ἄν** (whoever), **ὅ τι ἄν** (whatever) instead of **ἐὰν**.

ἂν μετὰ λόγου καὶ ὁσίως εἰς τὰ ἱερὰ τῆς θεοῦ παρέλθωμεν: if (ever) we approach the rites with reason and reverence

ὅταν νόμῳ παραλάβῃ: whenever he receives in the customary way

ὅταν ... **ἀκούσῃς**: whenever you hear

ὅς ἂν ... **ἐξισωθείῃ**: whoever would become equal to

φθεγγομένων ὅ τι ἂν τύχωσιν: uttering whatever they happen upon

ἐν ἱεροῖς καὶ φθεγγομένων ὅ τι ἂν τύχωσιν. αἰσθομένην δὲ τῇ ἀδελφῇ ἐρῶντα συγγεγονέναι δι᾽ ἄγνοιαν ὡς ἑαυτῇ τὸν Ὄσιριν, καὶ τεκμήριον ἰδοῦσαν τὸν μελιλώτινον στέφανον, ὃν ἐκεῖνος παρὰ τῇ Νέφθυι κατέλιπε, τὸ παιδίον ζητεῖν (ἐκθεῖναι γὰρ εὐθὺς τεκοῦσαν διὰ φόβον τοῦ Τυφῶνος)· εὑρεθὲν δὲ χαλεπῶς καὶ μόγις κυνῶν ἐπαγόντων τὴν Ἶσιν, ἐκτραφῆναι καὶ γενέσθαι φύλακα καὶ ὀπαδὸν αὐτῆς Ἄνουβιν προσαγορευθέντα καὶ λεγόμενον τοὺς θεοὺς φρουρεῖν, ὥσπερ οἱ κύνες τοὺς ἀνθρώπους.

ἄγνοια, **ἡ**: ignorance
ἀδελφή, **ἡ**: a sister
αἰσθάνομαι: to perceive, hear
Ἄνουβις, **ὁ**: Anubis, god of embalming
ἐκτίθημι: to set out, expose
ἐκτρέφω: to bring up from childhood, rear up
ἐπάγω: to lead on
ἐράω: to love
εὑρίσκω: to find
ζητέω: to seek, seek for
ἱερόν, **τό**: a sanctuary
καταλείπω: to leave behind
κύων, **κυνός**, **ἡ**: a dog
μελιλώτινος, **-η**, **-ον**: made of sweet clover
μόγις: *(adv.)* with toil and pain
Νέφθυς, **ἡ**: Nephthys, the sister of Isis
ὀπηδός, **ὁ**: an attendant
στέφανος, **ὁ**: a garland
συγγίνομαι: to consort with + *dat.*
τεκμήριον, **τό**: a sure signs. or token
τίκτω: to give birth
φθέγγομαι: to utter
φόβος, **ὁ**: fear
φρουρέω: to keep watch or guard
φύλαξ, **-ακος**, **ὁ**: a watcher, guard
χαλεπῶς: *(adv.)* with difficulty

τύχωσιν: aor. subj. in general relative clause, "uttering whatever *they chance upon*" i.e. whatever sound they make. This kind of divination (cledonomancy) was found in Greece and Egypt.

αἰσθομένην ... **ἰδοῦσαν**: aor. part. agreeing with Isis understood, the subject of **ζητεῖν** below, "(they say that Isis) *having perceived ... seeing*"

συγγεγονέναι: perf. inf. ind stat. after **αἰσθομένην**, "(Isis) having perceived that Osiris *had consorted with*"

ὡς ἑαυτῇ: "as though with herself (Isis)" or so Osiris thought

τεκμήριον: acc. pred., "and her seeing the garland *as a sign*" this garland "left behind" is mentioned again below in section 38, but the episode does not seem to have an Egyptian source

ἐκθεῖναι ... **τεκοῦσαν**: note the change of subject, "(they say) that she (Nephthys), *upon giving birth, had exposed* it"

εὑρεθὲν: aor. part. pass. acc., "(the child) *having been found*"

ἐπαγόντων: gen. abs., "with dogs *leading* Isis"

ἐκτραφῆναι: aor. inf. pass., "that *it was reared*"

προσαγορευθέντα: aor. pass. part., "him *having been named*"

15. ἐκ δὲ τούτου πυθέσθαι περὶ τῆς λάρνακος, [357] ὡς πρὸς τὴν Βύβλου χώραν ὑπὸ τῆς θαλάσσης ἐκκυμανθεῖσαν

βύβλος, **-ου**, **ἡ**: Byblos, in the levant
ἐκκυμαίνομαι: to be cast up by waves
θάλασσα, **ἡ**: the sea
λάρναξ, **-ακος**, **ἡ**: a box, chest
πυνθάνομαι: to learn by hearsay about (**περὶ**)
χώρα, **ἡ**: a place, land

ἐκ δὲ τούτου: "as a result of this" although there is no such logical connection to the previous sentences. Nardelli suggests reading **μετὰ ταῦτα,** "after these things."

πυθέσθαι: aor. inf. whose subject must be Isis, "*that she learned* about the coffin"

πρὸς τὴν Βύβλου χώραν: this episode in Byblos, an ancient Phoenician city with early connections to Egypt, seems to be a late addition to the story of Isis and Osiris, which combines Greek and Phoenician elements.

ὑπὸ τῆς θαλάσσης: "near the sea"

ἐκκυμανθεῖσαν: aor. part. pass. agreeing with **αὐτὴν**, "it (the chest) *having been cast up*"

Indirect Statement

The term indirect statement is used in the commentary not only for reported speech, but other complements of verbs of perception, belief, etc. There are three main types:

1. Verbs of saying can take **ὅτι** or **ὡς** + the indicative to express indirect statement:
   πυθέσθαι περὶ τῆς λάρνακος, ὡς ὁ κλύδων προσέμιξεν: "that she learned about the box that a wave *had put it to shore.*"
2. But more common in *On Isis and Osiris* is the accusative + infinitive construction, which is also used for verbs of thinking and believing:
   ἡδυπάθειαν οὕτω προβάλλεσθαι τοὺς παλαιοὺς λέγουσιν, ὥστε καὶ στήλην ἔφησαν ἐν Θήβαις ἐν τῷ ἱερῷ κεῖσθαι: "they say that the ancients *censure* luxury so much that they claim that a stele *lies* in the temple in Thebes"
   οἴεται καὶ τὴν κρύψιν ὑπὸ ταύτης δηλοῦσθαι τῆς φωνῆς: "he supposes the concealment *to be indicated* by this word"
3. Verbs of knowing, perceiving, hearing or showing take the accusative + participle construction.
   τὴν ἐξ ὑγρῶν ἡλίου γινομένην ἄναψιν αἰνιττόμενοι: "hinting that this rekindling of the sun *happens* from water"
   ὅλως δὲ καὶ τὴν θάλατταν ἐκ πυρός ἡγοῦνται καὶ παρωρισμένην: "generally they consider the sea to be from fire and *that it was cut off*"

This can also occur in the genitive absolute construction:

παραδηλοῦσιν αὐτοὶ ... ὡς αἰνιγματώδη σοφίαν τῆς θεολογίας αὐτῶν ἐχούσης: "they themselves intimate that their theology *has* a certain enigmatic wisdom"

αὐτὴν ἐρείκῃ τινὶ μαλθακῶς ὁ κλύδων προσέμιξεν· ἡ δ' ἐρείκη κάλλιστον εἰς ἔρνος ὀλίγῳ χρόνῳ καὶ μέγιστον ἀναδραμοῦσα περιέπτυξε καὶ περιέφυ καὶ ἀπέκρυψεν ἐντὸς ἑαυτῆς. θαυμάσας δ' ὁ βασιλεὺς τοῦ φυτοῦ τὸ μέγεθος καὶ περιτεμὼν τὸν περιέχοντα τὴν σορὸν οὐχ ὁρωμένην κορμὸν ἔρεισμα τῇ στέγῃ ὑπέστησε. ταῦτά τε πνεύματί φασι δαιμονίῳ φήμης πυθομένην τὴν Ἶσιν εἰς Βύβλον ἀφικέσθαι καὶ καθίσασαν ἐπὶ κρήνης ταπεινὴν καὶ δεδακρυμένην ἄλλῳ μὲν μηδενὶ προσδιαλέγεσθαι, τῆς δὲ βασιλίδος τὰς

ἀνέδραμον: to shoot up *(aor.)*
ἀποκρύπτω: to hide away
ἀφικνέομαι: to come to, arrive at
βασιλίς, ***-ίδος***, ***ἡ***: a queen, princess
δαιμόνιος, ***-α***, ***-ον***: divine
δακρύω: to weep, shed tears
ἐντός: within, inside + *gen.*
ἐρείκη, ***ἡ***: a heath-tree
ἔρεισμα, ***-ατος***, ***τό***: a prop, support
ἔρνος, ***-εος***, ***τό***: a young sprout, shoot
θαυμάζω: to wonder, marvel
καθίζω: to make to sit down, seat
κάλλιστος, ***-η***, ***-ον***: very beautiful
κλύδων, ***ὁ***: a wave, billow
κορμός, ***ὁ***: the trunk of a tree
κρήνη, ***ἡ***: a well, spring, fountain
μαλθακῶς: *(adv.)* softly
μέγεθος, ***-εος***, ***τό***: size, stature
μέγιστος, ***-η***, ***-ον***: very large
περιέχω: to encompass, surround
περιπτύττω: to enfold, enwrap
περιτέμνω: to cut around
περιφύω: to grow around
πνεῦμα, ***-ατος***, ***τό***: a blowing, breath
προσδιαλέγομαι: to converse with + *dat.*
προσμίγνυμι: to put X *(acc.)* to shore in *(dat.)*
σορός, ***ἡ***: a coffin
στέγη, ***ἡ***: a roof
ταπεινός, ***-ή***, ***-όν***: low, downcast
ὑφίστημι: to place X *(acc.)* under Y *(dat.)*
φήμη, ***ἡ***: a voice from heaven, report
φυτόν, ***τό***: a plant, tree

προσέμιξεν: aor. in ind. stat. with ***ὡς*** after ***πυθέσθαι***, "learned that a wave *put* it (the chest) *to shore in* a heath-tree"
ἡ δ' ἐρείκη: note the switch to direct discourse
ὀλίγῳ χρόνῳ: dat of time comitative (Smyth 1528), "with a little time"
περιτεμὼν: aor. part., "*having cut around* the trunk"
τὸν περιέχοντα: pres. part., "the trunk *surrounding* the chest"
οὐχ ὁρωμένην: pres. part. pass., "the chest *not being seen*" i.e. not visible
ἔρεισμα: acc. pred., "he placed it *as a support*"
φασι: Plutarch now returns to indirect statement
ἀφικέσθαι: aor. inf., "they say that Isis having learned *arrived*"
ἄλλῳ μὲν ... τῆς δὲ: "with no one *else* ... *but* the servants *of the* queen"
προσδιαλέγεσθαι: pres. inf., "that having seated herself *she was conversing with* no one else"

θεραπαινίδας ἀσπάζεσθαι καὶ φιλοφρονεῖσθαι τήν τε κόμην παραπλέκουσαν αὐτῶν καὶ τῷ χρωτὶ θαυμαστὴν εὐωδίαν ἐπιπνέουσαν ἀφ' ἑαυτῆς. ἰδούσης δὲ τῆς βασιλίδος τὰς θεραπαινίδας, ἵμερον ἐμπεσεῖν τῆς ξένης τῶν τε τριχῶν τοῦ τε χρωτὸς ἀμβροσίαν πνέοντος· οὕτω δὲ μεταπεμφθεῖσαν καὶ γενομένην συνήθη ποιήσασθαι τοῦ παιδίου τίτθην. ὄνομα δὲ τῷ μὲν βασιλεῖ Μέλκαθρον εἶναί φασιν· αὐτῇ δ' οἱ μὲν Ἀστάρτην οἱ δὲ Σάωσιν οἱ δὲ Νεμανοῦν, ἥνπερ ἂν Ἕλληνες τίνες Ἀθηναΐδα προσείποιεν.

ἀμβροσία, **ἡ**: immortality, ambrosia
ἀσπάζομαι: to bid welcome, greet
ἐμπίπτω: to fall upon
ἐπιπνέω: to breathe X *(acc.)* upon Y *(dat.)*
εὐωδία, **ἡ**: a sweet smell
θαυμαστός, **-ή**, **-όν**: wondrous
θεραπαινίς, **-ίδος**, **ἡ**: a servant
θρίξ, **τριχός**, **ἡ**: the hair of the head
ἵμερος, **ὁ**: a desire for + *gen.*
κόμη, **ἡ**: the hair, hair of the head
μεταπέμπω: to send after
ξένη, **ἡ**: a foreign woman
ὅσπερ, **ἥπερ**, **ὅπερ**: the very one who
παίδιον, **τό**: little or young child
παραπλέκω: to braid
πνέω: to blow, breathe
ποιέω: to make
προσεῖπον: to speak to, address *(aor.)*
συνήθης, **-ες**: accustomed to each other
τίτθη, **ἡ**: a nurse
φιλοφρονέομαι: to treat affectionately
χρώς, **χρωτός**, **ὁ**: the skin

παραπλέκουσαν ... **ἐπιπνέουσαν**: pres. part. agreeing with **τὴν Ἶσιν**, "she *weaving* ... *breathing upon*"

ἰδούσης: gen. abs., "the queen *upon seeing*"

ἐμπεσεῖν: aor. inf., "that a desire *fell upon* (her)"

τῶν τε ... **τοῦ τε**: "a desire *for both* ... *and*"

μεταπεμφθεῖσαν: aor. part. pass., "(Isis) having been sent for"

ποιήσασθαι: aor. inf. mid., "that Isis *made herself* the nurse" the account of Isis nursing the queen's child recalls the story of Demeter and Demophon in the *Homeric Hymn to Demeter*

τῷ μὲν ... **αὐτῇ δ**': "*while to the* king the name ... *to her* (the queen)"

Μέλκαθρον: the name of the king (corrected from **Μάλκανδρον**) perhaps derives from the Phoenician god Melqart, patron deity of Tyre

Ἀστάρτην: a Phoenician goddess of love and fecundity, like the Assyrian Ishtar. However, the story recounted by Plutarch here demands that the king and queen are mortals.

Σάωσιν ... **Νεμανοῦν**: these names are of uncertain reference, but may be versions of the names of the two sisters of Astarte

Ἀθηναΐδα: not the usual form for Athena's name

προσείποιεν: aor. opt. pot., "the Greeks *would call* her Athenais"

16. ***τρέφειν δὲ τὴν Ἶσιν ἀντὶ μαστοῦ τὸν δάκτυλον εἰς τὸ στόμα τοῦ παιδίου διδοῦσαν, νύκτωρ δὲ περικαίειν τὰ θνητὰ τοῦ σώματος· αὐτὴν δὲ γενομένην χελιδόνα τῇ κίονι περιπέτεσθαι καὶ θρηνεῖν, ἄχρι οὗ τὴν βασίλισσαν παραφυλάξασαν καὶ ἐγκραγοῦσαν, ὡς εἶδε περικαιόμενον τὸ βρέφος, ἀφελέσθαι τὴν ἀθανασίαν αὐτοῦ. τὴν δὲ θεὰν φανερὰν γενομένην αἰτήσασθαι τὴν κίονα τῆς στέγης· ὑφελοῦσαν δὲ ῥᾷστα περικόψαι τὴν ἐρείκην, εἶτα ταύτην μὲν***

ἀθανασία, ***ἡ***: immortality
αἰτέω: to ask for, seek
ἀντί: instead of + *gen.*
ἀφαιρέω: to take from, take away from
ἄχρι: up to + *gen.*
βασίλισσα, ***ἡ***: the queen
βρέφος, ***-εος***, ***τό***: a baby
δάκτυλος, ***ὁ***: a finger
δίδωμι: to give
ἐγκράζω: to cry aloud at
ἐρείκη, ***ἡ***: the heath-tree
θνητός, ***-ή***, ***-όν***: liable to death, mortal
θρηνέω: to sing a dirge, to wail
κίων, ***κίονος***, ***ἡ***: a pillar
μαστός, ***ὁ***: a breast
νύκτωρ: *(adv.)* by night
παίδιον, ***τό***: little or young child
παραφυλάσσω: to watch closely
περικαίω: to burn round about
περικόπτω: to cut all round
περιπέτομαι: to fly around + *dat.*
ῥᾷστα: *(adv.)* very easily
στέγη, ***ἡ***: a roof
στόμα, ***τό***: the mouth
τρέφω: to nurse
ὑφείλον: to seize from beneath *(aor.)*
φανερός, ***-ά***, ***-όν***: visible, manifest, evident
χελιδών, ***-όνος***, ***ἡ***: the swallow

διδοῦσαν: pres. part. instrumental, "nurse *by giving* a finger"

τὰ θνητὰ: "the mortal parts" i.e. in order to render him immortal

αὐτὴν δὲ: continuing indirect statement, "*and that she* (Isis), having become"

χελιδόνα: Isis and Nephthys are sometimes represented as two lamenting birds stationed over the coffin of Osiris

ἄχρι οὗ: "up to the time when" i.e. until + *inf.*

ὡς εἶδε: causal indicating the viewpoint of the subject, "because she saw" or she thought she did

περικαιόμενον: pres. part. circum., "saw the child *burning*"

ἀφελέσθαι: aor. inf. of ***ἀπο-εἶλον*** after ***ἄχρι οὗ***, "until ... she (the queen) *deprived* the child of immortality" in the *Homeric Hymn to Demeter*, the goddess tries to make Demophon immortal in a similar way, and is also interrupted by the boy's mother.

αἰτήσασθαι: aor. inf. mid., "that the goddess *sought for herself*"

ὑφελοῦσαν: aor. part., "(Isis) *having seized from beneath* the pillar"

εἶτα ταύτην μὲν: "next while that thing" i.e. the pillar

ὀθόνῃ περικαλύψασαν καὶ μύρον καταχεαμένην ἐγχειρίσαι τοῖς βασιλεῦσι καὶ νῦν ἔτι σέβεσθαι Βυβλίους τὸ ξύλον ἐν ἱερῷ κείμενον Ἴσιδος. τῇ δὲ σορῷ περιπεσεῖν καὶ κωκῦσαι τηλικοῦτον, ὥστε τῶν παίδων τοῦ βασιλέως τὸν νεώτερον ἐκθανεῖν· τὸν δὲ πρεσβύτερον μεθ' ἑαυτῆς ἔχουσαν καὶ τὴν σορὸν εἰς πλοῖον ἐνθεμένην ἀναχθῆναι. τοῦ δὲ Ἀδώνιδος ποταμοῦ πνεῦμα τραχύτερον ἐκπέψαντος θυμωθεῖσαν ἀναξηρᾶναι τὸ ῥεῖθρον.

ἀνάγω: to lead up, to set sail (pass.)
ἀναξηραίνω: to dry up
ἐγχειρίζω: to entrust X *(acc.)* to *(dat.)*
ἐκθνήσκω: to swoon, die
ἐκπέμπω: to send out
ἐντίθημι: to put in or into
θυμόω: to make angry
ἱερόν, τό: a sanctuary
καταχέω: to pour upon, pour over
κεῖμαι: to be laid
κωκύω: to shriek, cry, wail
μύρον, τό: unguent, balsam
νεώτερος, -α, -ον: younger
ξύλον, τό: wood
ὀθόνη, ἡ: fine linen
παῖς, παιδός, ὁ: a child
περικαλύπτω: to cover X *(acc.)* all round with Y *(dat.)*
περιπίπτω: to fall around X *(dat.)* in an embrace
πλοῖον, τό: a floating vessel, a ship
πνεῦμα, -ατος, τό: a blowing, a blast
ποταμός, ὁ: a river
πρεσβύτερος, -η, -ον: older
ῥεῖθρον, τό: that which flows, a river
σέβομαι: to feel awe, revere
σορός, ἡ: a coffin
τηλικοῦτον: *(adv.)* so much
τραχύτερος, -α, -ον: more rugged, rougher

τοῖς βασιλεῦσι: dat. "that thing she entrusted *to the royals*" i.e. to the king and queen
καὶ νῦν ἔτι: "even now" the phrase indicates an aetiology of a contemporary practice
σέβεσθαι: pres. inf., "and that even now they *revere*"
ὥστε ... ἐκθανεῖν: aor. inf. result, "so that he swooned" (or perhaps "he died") where the infinitive is used for an actual result instead of the indicative because the main clause is in indirect statement (Smyth 2269).
τὸν δὲ πρεσβύτερον: "but with *the older* (child)" i.e. the one she had nursed
ἐνθεμένην: aor. part. mid. trans. of ***ἐν-τίθημι***, "(that she) *having placed into* a boat"
ἀναχθῆναι: aor. inf. pass. of ***ἀνα-άγω***, "(that Isis) set sail"
Ἀδώνιδος: a river south of Byblos, this is Nardelli's suggestion for the mss. **Φαίδρου** (otherwise unattested)
ἐκπέψαντος: aor. part. gen. abs., "when the river *sent out* a wind"
ἀναξηρᾶναι: aor. inf. in ind. stat., "that she *dried up* the river"

17. ὅπου δ' ὀλιγον προελθουσᾶν ἐρημίας ἔτυχεν, αὐτὴν καθ' ἑαυτὴν γενομένην ἀνοῖξαι τὴν λάρνακα, καὶ τῷ προσώπῳ τὸ πρόσωπον ἐπιθεῖσαν ἀσπάσασθαι καὶ δακρύειν. τοῦ δὲ παιδίου σιωπῇ προσελθόντος ἐκ τῶν ὄπισθεν καὶ καταμανθάνοντος, αἰσθομένην μεταστραφῆναι καὶ δεινὸν ὑπ' ὀργῆς ἐμβλέψαι· τὸ δὲ παιδίον οὐκ ἀνασχέσθαι τὸ τάρβος, ἀλλ' ἀποθανεῖν. οἱ δέ φασιν οὐχ οὕτως, ἀλλ' ὡς εἴρηται πρώτερον ἐκπεσεῖν εἰς τὴν θάλασσαν, ἔχειν δὲ τιμὰς

αἰσθάνομαι: to perceive + *gen.*
ἀνέχομαι: to endure
ἀνοίγω: to open
ἀποθνήσκω: to die off, die
ἀσπάζομαι: to welcome kindly, bid welcome, greet
δακρύω: to weep, shed tears
δεινὸν: *(adv.)* fearfully, dreadfully
ἐκπίπτω: to fall off
ἐμβλέπω: to look in the face
ἐπιτίθημι: to lay X *(acc.)* upon Y *(dat.)*
ἐρέω: to say or speak *(fut.)*
ἐρημία: a solitude, desert
θάλασσα, ***ἡ***: the sea
καταμανθάνω: to observe well
λάρναξ, ***-ακος***, ***ἡ***: a box, chest
μεταστρέφω: to turn about, turn round
ὀλίγος, ***-η***, ***-ον***: little, small
ὄπισθεν: *(adv.)* from behind
ὅπου: where, in that place
ὀργή, ***ἡ***: natural impulse, anger
παίδιον, ***τό***: a little child
προσῆλθον: to approach *(aor.)*
πρόσωπον, ***τό***: the face
σιωπή, ***ἡ***: silence
τάρβος, ***-εος***, ***τό***: fright, terror
τιμή, ***ἡ***: honor
τυγχάνω: to hit upon + *gen.*

ὀλίγον προελθουσᾶν: "having progressed a short (distance)" Nardelli's alternative to the mss. ***πρῶτον***

καθ' ἑαυτὴν: "by herself" i.e. alone

ἀνοῖξαι: aor. inf., "that she opened"

ἀσπάσασθαι καὶ δακρύειν: note the combination of aorist and present infinitives, which is not uncommon in Plutarch. In this case the present may represent an imperfect, "that she greeted him and began weeping"

σιωπῇ: dat. of manner, "in silence"

προσελθόντος ... καταμανθάνοντος: aor. part. in ind. stat. after ***αἰσθομένην***, "having perceived that the child *had approached and observed*"

μεταστραφῆναι: aor. inf. pass., "that she *turned around*"

ὑπ' ὀργῆς: causal, "because of anger" suggesting that the boy had witnessed something forbidden, either Isis performing magical rites or the sexual act leading to the conception of Horus.

ὡς εἴρηται πρώτερον: i.e. in chapter 8, the story about the onion

διὰ τὴν θεόν· ὃν γὰρ ᾄδουσιν Αἰγύπτιοι παρὰ τὰ συμπόσια Μανερῶτα, τοῦτον εἶναι. τινὲς δὲ τὸν μὲν παῖδα καλεῖσθαι «Πηλούσιον» καὶ τὴν πόλιν ἐπώνυμον ἀπ' αὐτοῦ γενέσθαι κτισθεῖσαν ὑπὸ τῆς θεοῦ· τὸν δ' ᾀδόμενον Μανερῶτα πρῶτον εὑρεῖν μουσικὴν ἱστοροῦσιν. ἔνιοι δέ φασιν ὄνομα μὲν οὐδενὸς εἶναι, διάλεκτον δὲ πίνουσιν ἀνθρώποις καὶ θαλειάζουσι πρέπουσαν «αἴσιμα τὰ τοιαῦτα παρείη,» τοῦτο γὰρ, τῷ Μανερῶτι φραζόμενον, ἀναφωνεῖν ἑκάστοτε τοὺς Αἰγυπτίους. ὥσπερ ἀμέλει καὶ τὸ δεικνύμενον αὐτοῖς εἴδωλον τοῦ τεθνηκότος ἐν κιβωτίῳ περιφερόμενον οὐκ ἔστιν ὑπόμνημα

ᾄδω: to sing, celebrate in song
αἴσιμος, **-ον**: lucky
ἀμέλει: *(adv.)* doubtless
ἀναφωνέω: to call aloud, declaim
ἄνθρωπος, **ὁ**: a person
δεικνύω: to exhibit
διάλεκτος, **ἡ**: an expression
εἴδωλον, **τό**: an image
ἑκάστοτε: each time, on each occasion
ἐπώνυμος, **-ον**: given as a name, eponymous
εὑρίσκω: to find, invent
θαλειάζω: to make merry
θεός, **ἡ**: a goddess
θνήσκω: to die
ἱστορέω: to record
καλέω: to call, name
κιβώτιον, **τό**: a box
κτίζω: to found (a city)
μουσική, **ἡ**: music
πάρειμι: to be present
περιφέρω: to carry round
πίνω: to drink
πρέπω: to be appropriate to + *dat.*
συμπόσιον, **τό**: a banquet, symposium
τοιοῦτος, **-αύτη**, **-οῦτο**: such as this
ὑπόμνημα, **-ατος**, **τό**: a remembrance, memorial
φράζω: to signify

Μανερῶτα: This "Maneres," who lamented in song, is variously identified. Herodotus (*Histories* 3. 79) says he is the first king of Egypt
τοῦτον εἶναι: "*that he is this one* whom"
Πηλούσιον: Pelusium is in the eastern delta
κτισθεῖσαν: aor. part. pass., "*having been founded* by the goddess"
ᾀδόμενον: pres. part. pass. attrib., "the Maneros *who is celebrated in song*"
οὐδενὸς: gen., "the name *of no one*"
παρείη: pres. opt. pot. in a wish for the future, "may such things be lucky!"
τοῦτο γὰρ: "for this (sentiment)" acc. obj. of **ἀναφωνεῖν**
τῷ Μανερῶτι: dat. instrumental, "signified *by the word 'Maneros'*"
τοῦ τεθνηκότος: perf. part. gen., "image *of a dead man*" Herodotus (*Histories* 2. 78) also reports this custom
οὐκ ἔστιν: note the return to direct discourse for just this sentence

τοῦ περὶ Ὀσίριδος πάθους, ᾗ τινες ὑπολαμβάνουσιν, ἀλλ' οἰνωμένους παρακαλοῦντες αὐτοὺς χρῆσθαι τοῖς παροῦσι καὶ ἀπολαύειν, ὡς πάντας αὐτίκα μάλα τοιούτους ἐσομένους, ἄχαριν ἐπίκωμον ἐπεισάγουσι.

18. τῆς δ' Ἴσιδος πρὸς τὸν υἱὸν Ὧρον ἐν Βούτῳ τρεφόμενον πορευθείσης, τὸ δ' ἀγγεῖον ἐκποδὼν ἀποθεμένης Τυφῶνα κυνηγετοῦντα νύκτωρ πρὸς τὴν σελήνην ἐντυχεῖν αὐτῷ [358] καὶ τὸ σῶμα γνωρίσαντα διελεῖν εἰς

ἀγγεῖον, **τό**: a vessel, chest
ἀπολαύω: to have enjoyment of
ἀποτίθημι: to put away, stow away
αὐτίκα: *(adv.)* forthwith, straightway, at once
ἄχαρις, **-ιτος**, **ὁ**: unpleasantness
γνωρίζω: to make known, point out, explain
διεῖλον: to tear into parts *(aor.)*
ἐκποδών: *(adv.)* out of the way
ἐντυγχάνω: to light upon, fall in with + *dat.*
ἐπεισάγω: to introduce besides
ἐπίκωμος, **ὁ**: revelling
ᾗ: *(adv.)* as, in which manner
κυνηγετέω: to hunt
μάλα: *(adv.)* very, exceedingly
νύκτωρ: *(adv.)* by night
οἰνόω: to intoxicate
πάθος, **πάθους**, **τό**: a suffering, passion
παρακαλέω: to summon
πορεύομαι: to make one's way
σελήνη, **ἡ**: the moon
τρέφω: to nourish, raise (a child)
υἱός, **ὁ**: a son
ὑπολαμβάνω: to assume, understand

οἰνωμένους: perf. part. pass., "those having become drink"

αὐτοὺς (=**ἑ-αὐτοὺς**) **χρῆσθαι**: "summoning those being drunk *that they use*" + *dat.*

τοῖς παροῦσι: pres. part. dat., "use *the present things* "

ὡς πάντας... ἐσομένους: fut. part. causal, "*in the belief that all will be* such"

τὸν υἱὸν Ὧρον ἐν Βούτῳ τρεφόμενον: "the son Horus being raised in Buto." The Horus "being raised in Buto" is the son of Isis and Osiris, whose conception and birth has not yet been mentioned, except obliquely in the alternate version of the *in utero* conception of Haroueris, the elder Horus, at the end of chapter 12. Egyptian accounts generally make Horus' conception occur after the dismemberment of Osiris, after which he is nurtured in Buto by the goddess Wadjet. In chapter 38 below, Leto (the mother of Apollo) is said to nurture Horus "among the marshes of Buto." Leto is associated with both the protective goddess Wadjet and with Isis herself.

πορευθείσης ... ἀποθεμένης: aor. part. in gen. abs., while the main clause returns to ind. stat. with **Τυφῶνα ... ἐντυχεῖν**, "Isis *having made her way to ... having put away* the chest"

κυνηγετοῦντα ... γνωρίσαντα: aor. and pres. part. circumstantial, "that Typhon *while hunting ... upon recognizing* the body"

πρὸς τὴν σελήνην: "by moonlight"

διελεῖν ... διαρρῖψαι: aor. inf., "that Typhon *tore apart* the body ... *distributed*"

τεσσαρεσκαίδεκα μέρη καὶ διαρρῖψαι, τὴν δ' Ἶσιν πυθομένην ἀναζητεῖν ἐν βάριδι παπυρίνῃ τὰ ἕλη διεκπλέουσαν· ὅθεν οὐκ ἀδικεῖσθαι τοὺς ἐν παπυρίνοις σκάφεσι πλέοντας ὑπὸ τῶν κροκοδείλων, ἢ φοβουμένων ἢ σεβομένων διὰ τὴν θεόν. ἐκ τούτου δὲ καὶ πολλοὺς τάφους Ὀσίριδος ἐν Αἰγύπτῳ λέγεσθαι διὰ τὸ προστυγχάνουσαν ἑκάστῳ μέρει ταφὰς ποιεῖν. οἱ δ' οὔ φασιν, ἀλλ' εἴδωλα ποιουμένην διδόναι καθ' ἑκάστην πόλιν ὡς τὸ σῶμα διδοῦσαν ὅπως παρὰ πλείοσιν ἔχῃ τιμὰς, κἂν ὁ Τυφὼν ἐπικρατήσῃ τοῦ Ὥρου,

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ἀδικέω: to do wrong
Αἴγυπτος, **ὁ**: the river Nile
ἀναζητέω: to examine into, investigate
βᾶρις, **-ιδος**, **ἡ**: a flat-bottomed boat
διαρρίπτω: to cast about, distribute
δίδωμι: to give
διεκπλέω: to sail out through
εἴδωλον, **τό**: an image, a phantom
ἕκαστος, **-η**, **-ον**: each, every
ἕλος, **-εος**, **τό**: low ground by rivers
ἐπικρατέω: to overcome + *gen.*
κροκόδειλος, **ὁ**: a crocodile
μέρος, **-εος**, **τό**: a share, part (of the body)
ὅθεν: whence
παπύρινος, **-η**, **-ον**: made of papyrus
πλείων, **-ον**: more
πλέω: to sail
πόλις, **ἡ**: a city
πολύς, **πολλά**, **πολύ**: many
προστυγχάνω: to come upon + *dat.*
πυνθάνομαι: to learn by hearsay
σέβομαι: to revere
σκάφος, **-εος**, **τό**: the hull of a ship
ταφαί, **αἱ**: funeral rites
τάφος, **ὁ**: a tomb, grave
τεσσαρεσκαίδεκα (*indecl.*): fourteen
τιμή, **ἡ**: honor
φοβέομαι: to fear

εἰς τεσσαρεσκαίδεκα μέρη: "into fourteen parts" the number being connected to the waning of the moon by Plutarch in section 42

ὑπὸ τῶν κροκοδείλων: expressing agency, "wronged *by crocodiles*"

διὰ τὴν θεόν: expressing cause, "revered *because of the goddess*"

λέγεσθαι: pres. inf. pass., "that many tombs *are said*"

διὰ τὸ ... ποιεῖν: articular inf., "because of (Isis) making"

προστυγχάνουσαν: pres. part. agreeing with the accusative subject (Isis) of **ποιεῖν**, "*coming upon* each part"

οἱ δ' οὔ φασιν, ἀλλ': "*others deny* this, but" i.e. but claim instead that, introducing ind. stat.

ὡς ... διδοῦσαν: expressing presumed motive of the action (Smyth 2086), "as if she were giving"

ὅπως ... ἔχῃ: pres. subj. in purpose clause, "*so that he (Osiris) would have* honors"

παρὰ πλείοσιν: "among more (people)"

κἂν (=**καὶ ἐὰν**) **... ἐπικρατήσῃ**: aor. subj. in less vivid protasis where the optative would be expected, "if he were to overcome" + *gen.*

τὸν ἀληθινὸν τάφον ζητῶν, πολλῶν λεγομένων καὶ δεικνυμένων ἀπαγορεύσῃ. μόνον δὲ τῶν μερῶν τοῦ Ὀσίριδος τὴν Ἶσιν οὐχ εὑρεῖν τὸ αἰδοῖον· εὐθὺς γὰρ εἰς τὸν ποταμὸν ῥιφῆναι καὶ γεύσασθαι τόν τε λεπιδωτὸν αὐτοῦ καὶ τὸν φάγρον καὶ τὸν ὀξύρυγχον, οὓς μάλιστα τῶν ἰχθύων ἀφοσιοῦσθαι· τὴν δ' Ἶσιν ἀντ' ἐκείνου μίμημα ποιησαμένην καθιερῶσαι τὸν φαλλόν, ᾧ καὶ νῦν ἑορτάζειν τοὺς Αἰγυπτίους.

αἰδοῖον, **τό**: the genitals
ἀληθινός, **-ή**, **-όν**: true
ἀπαγορεύω: to fail at + *part.*
ἀφοσιόω: to eschew on religious grounds
γεύομαι: to taste of
ἑορτάζω: to celebrate X *(dat.)* with a festival
εὐθὺς: *(adv.)* immediately
εὑρίσκω: to find
ζητέω: to seek, seek for
ἰχθῦς, **-υός**, **ὁ**: a fish
καθιερόω: to dedicate
λεπιδωτός, **-ὁ**: the lepitidos fish
μάλιστα: *(adv.)* especially, most of all
μίμημα, **-ατος**, **τό**: a copy, effigy
μόνος, **-η**, **-ον**: alone
ὀξύρυγχος, **ὁ**: the sharp-nosed fish
ποταμός, **ὁ**: a river
ῥίπτω: to throw, cast, hurl
φάγρος, **ὁ**: sea-bream fish
φαλλός, **ὁ**: membrum virile, phallus, a figure

ζητῶν: pres. part. supplementing **ἀπαγορεύσῃ**, "fail *in seeking*" i.e. fail to find
λεγομένων καὶ δεικνυμένων: pres. part. pass. gen. abs., "many *being claimed and shown*"
ἀπαγορεύσῃ: aor. subj. in less vivid apodosis where the optative would be expected, "*he would fail in* seeking" i.e. fail to find
ῥιφῆναι: aor. inf. pass. of **ῥίπτω**, "that the genitals *had been thrown*"
γεύσασθαι: aor. inf., "that the fish *tasted* them" i.e. nibbled them
τῶν ἰχθύων: gen. partitive, "especially *of all fish*"
ἀντ' ἐκείνου: "in place of that" i.e. the missing genitals

Purpose

Purpose can be expressed with the subjunctive following **ὅπως** (less commonly **ἵνα**)

ὡς τὸ σῶμα διδοῦσαν ὅπως παρὰ πλείοσιν ἔχῃ τιμὰς, "as if she were giving the body *so that he would have* honor from more"

Purpose can also be expressed with the future participle:

ὀνομάζεται γὰρ Ἰσεῖον ὡς εἰσομένων τὸ ὄν, "for it is called "Iseion" *so that we know* the reality"

Purpose can be expressed by various prepositions:

διαπονεῖν ἐπὶ τὴν μάχην καὶ ἀσκεῖν: "to practice and train *for battle*"

Purpose can be expressed with the infinitive, especially after verbs of motion:

παρέχουσα γεννᾶν ἐκείνῳ καὶ κατασπείρειν: "offering herself to him *for reproducing and sowing*"

19. *ἔπειτα τῷ Ὥρῳ τὸν Ὄσιριν ἐξ Ἅιδου παραγενόμενον διαπονεῖν ἐπὶ τὴν μάχην καὶ ἀσκεῖν, εἶτα διερωτῆσαι τί κάλλιστον ἡγεῖται· τοῦ δὲ φήσαντος «τῷ πατρὶ καὶ τῇ μητρὶ τιμωρεῖν κακῶς παθοῦσι,» δεύτερον ἐρέσθαι τί χρησιμώτατον οἴεται ζῷον εἰς μάχην ἐξιοῦσι· τοῦ δ' Ὥρου «ἵππον» εἰπόντος ἐπιθαυμάσαι καὶ διαπορῆσαι, πῶς οὐ λέοντα μᾶλλον ἀλλ' ἵππον· εἰπεῖν οὖν τὸν Ὧρον, ὡς λέων μὲν ὠφέλιμον ἐπιδεομένῳ βοηθείας, ἵππος δὲ φεύγοντα διασπάσαι καὶ καταναλῶσαι τὸν πολέμιον. ἀκούσαντ' οὖν*

ἀκούω: to hear
ἀσκέω: to train
βοηθεία, ***ἡ***: help, aid
δεύτερον: *(adv.)* secondly
διαπονέω: to practise
διαπορέω: to be quite at a loss
διασπάω: to part forcibly, rout
διερωτάω: to examine with questions
εἶπον: to speak, say *(aor.)*
ἔξειμι: to go out *(fut.)*
ἐπιδέομαι: to need + *gen.*
ἐπιθαυμάζω: to wonder
ζῷον, ***τό***: a living being, animal
ἠρόμην: to ask, enquire *(aor.)*
ἵππος, ***ὁ***: a horse
κακῶς: *(adv.)* badly
καταναλίσκω: to devour
λέων, ***-οντος***, ***ὁ***: a lion
μάχη, ***ἡ***: battle, combat
μήτηρ, ***-τρός***, ***ἡ***: a mother
οἴομαι: to suppose, think, deem, imagine
παραγίγνομαι: to be near, attend upon
πάσχω: to suffer
πατήρ, ***-τρός***, ***ὁ***: a father
πολέμιος, ***ὁ***: an enemy
πῶς: how?
τιμωρέω: to avenge, help + *dat.*
φεύγω: to flee, take flight, run away
χρησιμώτατος, ***-η***, ***-ον***: most useful to + *dat.*
ὠφέλιμον, ***τό***: a help, useful thing

ἐπὶ τὴν μάχην: expressing purpose, "for battle"
τί κάλλιστον ἡγεῖται: the vivid form of ind. quest., "asked *what he considers best*"
φήσαντος: aor. part. gen. abs., "him *having claimed*"
παθοῦσι: aor. part. dat. pl, "them *having suffered* badly"
ἐξιοῦσι: pres. part. attrib., "most useful *to those going out* to battle"
μᾶλλον ἀλλ': "*rather than* the horse"
ὠφέλιμον: (sc. ***ἐστὶ***), pred. nom for both ***λέων*** and ***ἵππος***. Note that ***εἰπεῖν*** is in one type of ind. stat. ("that Horus *said*") but is followed by another type (***ὡς*** + finite verb)
ἐπιδεομένῳ: pres. part. dat., "a help *to someone needing* aid"
φεύγοντα: pres. part. attrib., "routing the *fleeing one*"
διασπάσαι καὶ καταναλῶσαι: aor. inf. epexegetic, "a help for *routing and destroying*"
Horus is depicted in later art destroying a crocodile from horseback, but Egyptians used them mainly for chariots. This is likely a foreign element, perhaps even from Alexander the Great, but one that is picked up later in representations of St. George. The wolf (***λύκος***) has been suggested as a better reading than ***ἵππος***, which would correspond to the god Wepwawet.

ἡσθῆναι τὸν Ὄσιριν, ὡς ἱκανῶς παρασκευασαμένου τοῦ Ὥρου. λέγεται δ' ὅτι πολλῶν μετατιθεμένων ἀεὶ πρὸς τὸν Ὧρον καὶ ἡ παλλακὴ τοῦ Τυφῶνος ἀφίκετο Θούηρις· ὄφις δέ τις ἐπιδιώκων αὐτὴν ὑπὸ τῶν περὶ τὸν Ὧρον κατεκόπη, καὶ νῦν διὰ τοῦτο σχοινίον τι προβάλλοντες εἰς μεσον κατακόπτουσι. τὴν μὲν οὖν μάχην ἐπὶ πολλὰς ἡμέρας γενέσθαι καὶ κρατῆσαι τὸν Ὧρον· τὸν Τυφῶνα δὲ τὴν Ἶσιν δεδεμένον παραλαβοῦσαν οὐκ ἀνελεῖν, ἀλλὰ καὶ λῦσαι καὶ μεθεῖναι· τὸν δ' Ὧρον οὐ μετρίως ἐνεγκεῖν, ἀλλ' ἐπιβαλόντα

ἀεί: *(adv.)* always, for ever
ἀνεῖλον: to kill *(aor.)*
ἀφικνέομαι: to arrive
δέω: to bind
ἐπιβάλλω: to lay X *(acc.)* upon Y *(dat.)*
ἐπιδιώκω: to pursue after
ἥδομαι: to take delight
ἡμέρα, ***ἡ***: a day
ἤνεγκον: to bear, endure *(aor.)*
ἱκανῶς: *(adv.)* sufficiently
κατακόπτω: to cut in pieces, cut up
κρατέω: to prevail
λύω: to loosen
μάχη, ***ἡ***: battle, fight, combat
μεθίημι: to let go, release
μέσος, ***-η***, ***-ον***: middle, in the middle
μετατίθημι: to place among
μετρίως: *(adv.)* within measure
ὄφις, ***ὁ***: a serpent, snake
παλλακή, ***ἡ***: young girl, concubine
παραλαμβάνω: to come upon
παρασκευάζω: to get ready, prepare
προβάλλω: to throw before
σχοινίον, ***τό***: a cord

ἡσθῆναι: aor. inf. pass. of ***ἥδομαι***: "that he was pleased"

παρασκευασαμένου: aor. mid. part. gen. abs. causal with ***ὡς***, "because Horus *was prepared*" i.e. in Osiris's opinion

λέγεται δ' ὅτι: impersonal, "and it is said that"

μετατιθεμένων: pres. part. gen. abs., "while many were changing sides"

ἀφίκετο: aor., "that Thoueris too *arrived*" i.e. also changed sides. This is the female hippopotamus goddess Taweret or Opet, a benign figure, unlike her male counterpart. It is perhaps this ambivalence that gave rise to the story of her desertion of Typhon.

αὐτὴν: "her" i.e. Thoueris

κατεκόπη: aor. pass. of ***κατακόπτω***, "was cut to pieces"

καὶ νῦν: indicating an aetiology for a current ritual (unknown)

μὲν οὖν μάχην: indicating a resumption of the main narrative (in ind. stat.). The story of this battle is very old, but is most completely represented in a new kingdom text generally known as "The Contendings of Horus and Seth." Its outcome establishes the living pharaoh as an embodiment of Horus.

δεδεμένον: perf. pass. part., "Typhon *having been bound*"

μεθεῖναι: aor. inf. of ***μετα-ἵημι***, "that she *released* him"

τῇ μητρὶ τὰς χεῖρας ἀποσπάσαι τῆς κεφαλῆς τὸ βασίλειον· Ἑρμῆν δὲ περιθεῖναι βούκρανον αὐτῇ κράνος. τοῦ δὲ Τυφῶνος δίκην τῷ Ὥρῳ νοθείας λαχόντος, βοηθήσαντος δὲ τοῦ Ἑρμοῦ, τὸν Ὧρον ὑπὸ τῶν θεῶν γνήσιον κριθῆναι· τὸν δὲ Τυφῶνα πολλαῖς ἄλλαις μάχαις καταπολεμηθῆναι. τὴν δ' Ἶσιν ἐξ Ὀσίριδος μετὰ τὴν τελευτὴν συγγενομένου τεκεῖν ἠλιτόμηνον καὶ ἀσθενῆ τοῖς κάτωθεν γυίοις τὸν Ἁρποκράτην.

ἀποσπάω: to tear X *(acc.)* away from Y *(gen.)*
ἀσθενής, ***-ές***: weak, feeble
βασίλειον, ***τό***: a tiara, diadem
βοηθέω: to come to aid, assist
βούκρανος, ***-ον***: cow-headed
γνήσιος, ***-α***, ***-ον***: legitimate
γυῖον, ***τό***: a limb
δίκη, ***ἡ***: a lawsuit, charge
ἠλιτόμηνος, ***-ον***: missing the right month, untimely
καταπολεμέω: to war down, defeat
κάτωθεν: (*adv.*) from below, lower
κεφαλή, ***ἡ***: the head
κράνος, ***τό***: a helmet, head-dress
κρίνω: to judge X *(acc.)* to be Y *(acc.)*
λαγχάνω: to bring (a charge) against Y *(dat.)*
μάχη, ***ἡ***: battle, fight, combat
μήτηρ, ***-τρός***, ***ἡ***: a mother
νοθεία, ***ἡ***: illegitimacy
περιτίθημι: to place X *(acc.)* round Y *(dat.)*
συγγίνομαι: to be with, have intercourse with
τελευτή, ***ἡ***: a finishing, death
τίκτω: to give birth
χείρ, ***χειρός***, ***ἡ***: the hand

τὸ βασίλειον: Plutarch here softens the Egyptian version, in which Horus decapitates Isis.

περιθεῖναι: aor. inf., "but that Hermes (= Egyptian Thoth) *placed around* her"

βούκρανον κράνος: In the Egyptian version it is a cow's *head* with which Thoth replaces Isis' own head, which accords with one of her visual representations

δίκην .... λαχόντος: aor. part. gen. abs., "*having brought a charge* of X (*gen.*) against Y (*dat.*) Here again there seems to be some slippage between Horus the son of Osiris and Horus the son of Atum-Ra (Haroueris), for it the latter who appears in the Egyptian accounts of the legitimacy suit. That issue is whether Haroueris, who was born on the second epogonal day, should succeed Osiris, or whether it should be Seth, who was born the next day. The contest between two brothers becomes conflated with the contest between uncle and nephew.

βοηθήσαντος: aor. part., "with Hermes *having helped*"

κριθῆναι: aor. in. pass. "that Horus *was judged*"

καταπολεμηθῆναι: aor. inf. pass., "that he *was defeated*"

μετὰ τὴν τελευτὴν: "after his death" Isis became pregnant with the phallus she produced for him in some accounts

Ἁρποκράτην: the name imitates an Egyptian word meaning "Horus the child." This character is clearly not the same as Horus the powerful avenger of Osiris, but another facet of the Egyptian accounts (Horus as the new-born sun). This is Plutarch's only allusion to the posthumous conception of Horus.

20. ***ταῦτα σχεδόν ἐστι τοῦ μύθου τὰ κεφάλαια τῶν δυσφημοτάτων ἐξαιρεθέντων, οἷόν ἐστι τὸ περὶ τὸν Ὧρου διαμελισμὸν καὶ τὸν Ἴσιδος ἀποκεφαλισμόν. ὅτι μὲν οὖν, εἰ ταῦτα περὶ τῆς μακαρίας καὶ ἀφθάρτου φύσεως, καθ' ἣν μάλιστα νοεῖται τὸ θεῖον, ὡς ἀληθῶς πραχθέντα καὶ συμπεσόντα δοξάζουσι καὶ λέγουσιν, ἀποπτύσαι δεῖ καὶ καθήρασθαι τὸ στόμα κατ' Αἰσχύλον, οὐδὲν δεῖ λέγειν πρὸς σέ· καὶ γὰρ αὐτὴ δυσκολαίνεις τοῖς οὕτω παρανόμους καὶ βαρβάρους δόξας περὶ θεῶν ἔχουσιν· ὅτι δ' οὐκ ἔοικε ταῦτα κομιδῇ μυθεύμασιν ἀραιοῖς καὶ διακένοις πλάσμασιν, οἷα***

ἀποκεφαλισμός, ***ὁ***: beheading
ἀποπτύω: to spit out
ἀραιός, ***-α***, ***-ον***: thin, slight
ἄφθαρτος, ***-ον***: uncorrupted
βάρβαρος, ***-ον***: barbarous
δεῖ: it is necessary to + *inf.*
διάκενος, ***-ον***: quite empty
διαμελισμός, ***ὁ***: dismemberment
δόξα, ***ἡ***: a notion, opinion
δοξάζω: to believe
δυσκολαίνω: to be annoyed with + *dat.*
δυσφημότατος, ***-η***, ***-ον***: most shameful
ἐξαιρέω: to take out of
ἔοικα: to be like + *dat. (perf.)*
θεῖον, ***τὸ***: divinity, the divine nature
καθαίρω: to cleanse, clean, purge
κεφάλαια, ***τά***: the main points
κομιδῇ: *(adv.)* exactly, just
μακάριος, ***-α***, ***-ον***: blessed, happy
μύθευμα, ***-ατος***, ***τό***: a story, tale
μῦθος, ***ὁ***: word, story
νοέω: to perceive with the mind
οἷα: such as
οἷον: *(adv.)* such as
οὕτω: *(adv.)* in this way
παράνομος, ***-ον***: lawless
πλάσμα, ***-ατος***, ***τό***: a fiction
πράττω: to do
στόμα, ***τό***: the mouth
συμπίπτω: to befall, happen
σχεδόν: *(adv.)* closely, nearly
φύσις, ***ἡ***: the nature

ἐξαιρεθέντων: aor. part. pass. gen. abs. "some *having been removed*"

διαμελισμὸν: in some accounts Isis disfigures Horus by cutting off his hands

ὡς ἀληθῶς πραχθέντα καὶ συμπεσόντα: aor. part. in ind. stat., "believe that these things *were truly done and happened*"

δοξάζουσι καὶ λέγουσιν ... οὐδὲν δεῖ: pres. simple condition, "if they believe and say, then it is not necessary"

κατ' Αἰσχύλον: from a lost play

καὶ γὰρ αὐτὴ: "for really you yourself" addressed to Clea

ὅτι δ' οὐκ ἔοικε: "that they do not resemble" dependent on ***γινώσκεις*** below, still addressed to Clea

ποιηταὶ καὶ λογογράφοι καθάπερ οἱ ἀράχναι γεννῶντες ἀφ' ἑαυτῶν ἀπαρχὰς ἀνυποθέτους ὑφαίνουσι καὶ ἀποτείνουσιν, ἀλλ' ἔχει τινὰς ἀπορίας καὶ παθῶν διηγήσεις, γινώσκεις αὐτή. καὶ καθάπερ οἱ μαθηματικοὶ τὴν ἶριν ἔμφασιν εἶναι τοῦ ἡλίου λέγουσι ποικιλλομένην τῇ πρὸς τὸ νέφος ἀνακλάσει τῆς ὄψεως, [359] οὕτως ὁ μῦθος ἐνταῦθα λόγου τινὸς ἔμφασίς ἐστιν ἀνακλῶντος ἐπ' ἄλλα τὴν διάνοιαν, ὡς ὑποδηλοῦσιν αἵ τε θυσίαι τὸ πένθιμον ἔχουσαι καὶ σκυθρωπὸν ἐμφαινόμενον αἵ τε τῶν ναῶν διαθέσεις πῇ μὲν ἀνειμένων εἰς πτερὰ καὶ

ἀνάκλασις, ***-εως***, ***ἡ***: a bending back, reflection
ἀνακλάω: to bend back, reflect
ἀνίημι: to send up, open up
ἀνυπόθετος, ***-ον***: unsupported
ἀπαρχή, ***ἡ***: a first principle
ἀπορία, ***ἡ***: a difficulty, helplessness
ἀποτείνω: to stretch out, extend
ἀράχνης, ***-ου***, ***ὁ***: a spider
γεννάω: to beget, engender
γινώσκω: to know
διάθεσις, ***-εως***, ***ἡ***: a disposition, arrangement
διάνοια, ***ἡ***: a thought, intention, purpose
διήγησις, ***-εως***, ***ἡ***: a narrative
ἐμφαίνω: to exhibit, reflect
ἔμφασις, ***-εως***, ***ἡ***: a manfestation, reflection
ἥλιος, ***ἡλίου***, ***ὁ***: the sun
θυσία, ***ἡ***: a mode of sacrifice
ἶρις, ***-ιδος***, ***ἡ***: rainbow
καθάπερ: just like
λογογράφος, ***ὁ***: a prose-writer
μαθηματικός, ***ὁ***: a scientist
μῦθος, ***ὁ***: word, story
ναός, ***ὁ***: a temple
νέφος, ***-εος***, ***τό***: a cloud
ὄψις, ***-εως***, ***ἡ***: appearance
πάθος, ***τό***: a suffering
πένθιμος, ***-ον***: mournful, sorrowful
πῆ: *(adv.)* where
ποιητής, ***-οῦ***, ***ὁ***: a poet
ποικίλλω: to work in various colours
πτερόν, ***τό***: a wing (of a building)
σκυθρωπός, ***-όν***: sullen
ὑποδηλόω: to show subtlety
ὑφαίνω: to weave

γεννῶντες: pres. part. attrib., "poets *engendering* from themselves like spiders"
ἀλλ' ἔχει: "*but they have,* you yourself know"
πρὸς τὸ νέφος: "towards a cloud" which then reflects it
ἐνταῦθα: "here" i.e. in this material world as opposed to the world of ideas
λόγου τινὸς: gen. "reflection *of a certain rational system* "
ἐπ' ἄλλα τὴν διάνοιαν: "reflecting *the mind* back *to other things*" i.e. causing the mind to contemplate other things
ἐμφαινόμενον: pres. part. attrib., obj. of ***ἔχουσαι***, "with their sorrowful *displaying*" i.e. appearance
πῆ μὲν ἀνειμένων... πῆ δὲ ... ἐχόντων: correlative particles with gen. participles agreeing with ***τῶν ναῶν***, "of the temples, *in some places opening up ... while others having*"

δρόμους ὑπαιθρίους καὶ καθαρούς, πῇ δὲ κρυπτὰ καὶ σκότια κατὰ γῆς ἐχόντων στολιστήρια θηκαίοις ἐοικότα καὶ σηκοῖς, οὐχ ἥκιστα δ' ἡ τῶν Ὀσιρείων δόξα, πολλαχοῦ κεῖσθαι λεγομένου τοῦ σώματος· τήν τε γὰρ Θίνην ὀνομάζεσθαι πολίχνην λέγουσιν, ὡς μόνην τὸν ἀληθινὸν ἔχουσαν, ἔν τ' Ἀβύδῳ τοὺς εὐδαίμονας τῶν Αἰγυπτίων καὶ δυνατοὺς μάλιστα θάπτεσθαι φιλοτιμουμένους ὁμοτάφους εἶναι τοῦ σώματος Ὀσίριδος. ἐν δὲ Μέμφει τρέφεσθαι τὸν Ἆπιν εἴδωλον ὄντα τῆς ἐκείνου ψυχῆς, ὅπου καὶ τὸ σῶμα κεῖσθαι· καὶ τὴν μὲν πόλιν οἱ μὲν ὅρμον ἀγαθῶν ἑρμηνεύουσιν, οἱ δ' ὡς τάφον

Ἄβυδος, **ἡ**: a city in upper Egypt
ἀγαθός, **-ή**, **-όν**: good
ἀληθινός, **-ή**, **-όν**: true
δρόμος, **ὁ**: a course, colonnade
δυνατός, **-ή**, **-όν**: powerful
εἴδωλον, **τό**: an image
ἔοικα: to seem like + *dat. (perf.)*
ἑρμηνεύω: to interpret
εὐδαίμων, **-ον**: fortunate, wealthy
ἥκιστα: *(adv.)* least
θάπτω: to honour with funeral rites, bury
θηκαῖον, **τό**: a chest or coffin
θινίς, **ἡ**: a town near Abydos in up per Egypt
ἰδίως: *(adv.)* properly
καθαρός, **-ά**, **-όν**: clean, spotless
κεῖμαι: to be laid, to lie
κρυπτός, **-ή**, **-όν**: hidden, secret
μόνος, **-η**, **-ον**: only
ὁμόταφος, **-ον**: buried together + *gen.*
ὀνομάζω: to name
ὅρμος, **ὁ**: a haven, refuge
Ὀσιρεῖον, **τό**: the temple of Osiris
πολίχνη, **ἡ**: a small town
πολλαχοῦ: *(adv.)* in many places
σηκός, **ὁ**: a secret enclosure
σκότιος, **-α**, **-ον**: dark
στολιστήριον, **τό**: a dressing room, vestry
σῶμα, **σώματος**, **τό**: the body
τάφος, **ὁ**: a tomb
τρέφω: to nourish, rear
ὑπαίθριος, **-ον**: in the open air
φιλοτιμέομαι: to strive eagerly to + *inf.*

κατὰ γῆς: "underground"

τῶν Ὀσιρείων: gen. objective, "the belief *about the temples of Osiris*"

λεγομένου: pres. part. pass. gen. abs., "the body *being said* to lie"

ἔχουσαν: pres. part. causal with **ὡς**, "*because having* the true (body)" apparently making a pun on **Θίνην** and **ἀληθινὸν**

ἔν τ' Ἀβύδῳ: Abydos was early on a preferred site for burial by the rich and powerful

ἐν δὲ Μέμφει: the capital of Egypt in the Old Kingdom and center of the cult of Apis, originally associated with Ptah, then with Osiris

τῆς ἐκείνου ψυχῆς: the "ba" was the aspect of the soul that could travel between the afterworld and this one, and was usually represented as a bird body or some other animal

τὴν μὲν πόλιν: although these accounts of the name Memphis are not correct, they seem to be based on Egyptian expressions.

Ὀσίριδος. τὴν δὲ πρὸς πύλαις νησῖδα τὴν ἄλλως μὲν ἄβατον ἅπασι καὶ ἀπροσπέλαστον εἶναι καὶ μηδ' ὄρνιθας ἐπ' αὐτὴν καταίρειν μηδ' ἰχθῦς προσπελάζειν, ἐνὶ δὲ καιρῷ τοὺς ἱερεῖς διαβαίνοντας ἐναγίζειν καὶ καταστέφειν τὸ σῆμα μηθίδος φυτῷ περισκιαζόμενον ὑπεραίροντι πάσης ἐλαίας μέγεθος.

ἄβατος, **-ον**: untrodden
ἄλλως: *(adv.)* otherwise
ἅπας, **ἅπασα**, **ἅπαν**: quite all
ἀπροσπέλαστος, **-ον**: unapproachable
διαβαίνω: to cross over
ἐλαία, **ἡ**: the olive-tree
ἐναγίζω: to offer sacrifice to the dead
ἱερεύς, **-εως**, **ὁ**: a priest, sacrificer
ἰχθύς, **-υός**, **ὁ**: fish
καιρός, **ὁ**: proper time, occasion
καταίρω: to come down, make a swoop
καταστέφω: to deck with garlands
μέγεθος, **-εος**, **τό**: size, stature
μηθίς, **μηθίδος**, **ἡ**: an Egyptian plant
νησίς, **νησῖδος**, **ἡ**: a little island
ὄρνις, **ὄρνιθος**, **ὁ**: a bird
περισκιάζομαι: to be shaded
προσπελάζω: to come near
σῆμα, **-ατος**, **τό**: a tomb marker
ὑπεραίρομαι: to rise up over, surpass + *gen.*
φυτόν, **τό**: a plant, tree

πρὸς πύλαις: "the island *near the gates*" perhaps referring to the boundary between Egypt and its southern neighbor, making "the island" Philae or Biga near modern Aswan, or to a temple there. Some editors amend **πύλαις** to **Φιλαῖς**.

ἄλλως μὲν ... ἐνὶ δὲ καιρῷ: "while otherwise inaccessible ... yet on one occasion"

εἶναι ... προσπελάζειν: note the return to ind. stat. after the previous statement in the present tense (**ἑρμηνεύουσιν**).

φυτῷ: dat. instrumental, "shaded *by a plant* of methis"

μέγεθος: acc. of respect, "surpassing *in size*"

A small number of important verbs lack a present form. The principal parts of these words are thus a melange of different stems. The glossary will list the stem occuring in the text with an indication of its tense: e.g., **ἦλθον** (*aor.*), not with the corresponding present indicative.

ἔρχομαι, **εἶμι** (*fut.*), **ἦλθον** (*aor.*), **ἐλήλουθα** (*perf.*)
φερω, **οἴσομαι** (*fut.*), **ἤνεγκα** (*aor.*)
λέγω, **ἐρέω** (*fut.*), **εἶπον** (*aor.*), **εἴρηκα** (*perf.*)
αἱρέω, **αἱρήσω**, **εἷλον** (*aor.*)
ὁράω, **ὄψομαι** (*fut.*), **εἶδον** (*aor.*), **ὄπωπα** (*perf.*) ὤφθην (aor. pass.)

Some perfect forms are used as a present tense and are listed thus:
οἶδα: to know (*perf.*) also **σύνοιδα**
ἔοικα: to seem (*perf.*), also **προσέοικα**, **ἀπέοικα**
δέδια: to fear (*perf.*)

21. Εὔδοξος δὲ πολλῶν τάφων ἐν Αἰγύπτῳ λεγομένων ἐν Βουσίριδι τὸ σῶμα κεῖσθαι· καὶ γὰρ πατρίδα ταύτην γεγονέναι τοῦ Ὀσίριδος· οὐκέτι μέντοι λόγου δεῖσθαι τὴν Ταφόσιριν· αὐτὸ γὰρ φράζειν τοὔνομα «ταφὴν Ὀσίριδος.» ἐῶ δὲ τομὴν ξύλου καὶ σχίσιν λίνου καὶ χοὰς χεομένας διὰ τὸ πολλὰ τῶν μυστικῶν ἀναμεμῖχθαι τούτοις. οὐ μόνον δὲ τούτων οἱ ἱερεῖς λέγουσιν, ἀλλὰ καὶ τῶν ἄλλων θεῶν, ὅσοι μὴ ἀγέννητοι μηδ' ἄφθαρτοι, τὰ μὲν σώματα παρ' αὐτοῖς κεῖσθαι καμόντα καὶ θεραπεύεσθαι, τὰς δὲ ψυχὰς ἐν οὐρανῷ λάμπειν ἄστρα καὶ καλεῖσθαι «κύνα» μὲν τὴν Ἴσιδος ὑφ'

ἀγέννητος, -ον: unbegotten, unborn
ἀναμιγνύω: to mix up X *(acc.)* with Y *(dat.)*
ἄστρα, τά: the stars
ἄφθαρτος, -ον: uncorrupted, incorruptible
γίνομαι: to become
ἐάω: to allow, leave aside
θεραπεύω: to be an attendant, do service
κάμνω: to be distressed, weakened
κύων, κυνός, ἡ: a dog, the dog star Sirius
λάμπω: to shine, beam
λίνον, τό: anything made of flax, linen
μόνον: *(adv.)* only
μυστικός, -ή, -όν: connected with the mysteries
ξύλον, τό: wood.
ὅσος, -η, -ον: as many as
οὐρανός, ὁ: heaven
πατρίς, -ίδος, ἡ: fatherland
σχίσις, ἡ: a rending
ταφή, ἡ: burial
Ταφόσιρις, ἡ: a city in lower Egypt
τομή, ἡ: a cutting
φράζω: to mean
χέω: to pour
χοή, ἡ: a drink-offering
ψυχή, ἡ: a soul
Ὠρίων, -ωνος, ὁ: the constellation

λεγομένων: gen. abs., "while many *are claimed*"
ἐν Βουσίριδι: the name means "house of Osiris" and is in lower Egypt
γεγονέναι: inf. perf. of ***γίνομαι***, "(claims) that this *is*" but Egyptian sources do not name Bursiris as the birthplace of Osiris
οὐκέτι μέντοι: "that it is *certainly no longer* in need of explanation"
χοὰς: acc. internal, "*drink-offerings* poured out"
ἀναμεμῖχθαι: inf. perf. articular, "on account of *the having mixing together*" Plutarch expresses a common reluctance to discuss details of Osirian rites.
τούτων ... τῶν ἄλλων θεῶν: gen. pl., "not only the bodies *of these* ... but also *of the other gods*" with the latter expression referring to the pharaohs
παρ' αὐτοῖς: "that they lie *among them*" i.e. in the care of the priests
καμόντα: aor. part., "once they have died"
ἄστρα: acc. pred., "they shine *as stars*" an authentic Egyptian belief
τὴν Ἴσιδος: (sc. ***ψυχήν***), "the (soul) of Isis"

Ἑλλήνων, ὑπ' Αἰγυπτίων δὲ «Σῶθιν,» Ὡρίωνα δὲ τὴν Ὥρου, τὴν δὲ Τυφῶνος ἄρκτον. εἰς δὲ τὰς ταφὰς τῶν τιμωμένων ζῴων τοὺς μὲν ἄλλους συντεταγμένα τελεῖν, μόνους δὲ μὴ διδόναι τοὺς Θηβαΐδα κατοικοῦντας, ὡς θνητὸν θεὸν οὐδένα νομίζοντας, ἀλλ' ὃν καλοῦσιν αὐτοὶ «Κνήφ,» ἀγέννητον ὄντα καὶ ἀθάνατον.

ἀθάνατος, ***-ον***: undying, immortal
ἄρκτος, ***ἡ***: a bear, the ursa maior constellation
δίδωμι: to give
ζῷον, ***τό***: a living being, animal
θνητός, ***-η***, ***-όν***: liable to death, mortal
κατοικέω: to dwell in, inhabit + *acc.*
συντάττω: to assess (taxes)
ταφή, ***ἡ***: burial
τελέω: to complete, fulfil, accomplish
τιμάω: to honor

Σῶθιν: The Egyptian name for the dog star, whose heliacal rising marked the beginning of the Nile flood

τοὺς μὲν ἄλλους ... μόνους δὲ: acc. subject of ***τελεῖν***, "*that while others* pay ... *only the* Thebans do not"

συντεταγμένα: perf. part. pass. attrib. neut. pl., "pay *the assessments*"

νομίζοντας: pres. part. causal with ***ὡς***, "*since they acknowledge* no mortal god"

Κνήφ: the primitive serpent god of Egyptian Thebes, who came into existence by himself. He later was incorporated into the personality of the Theban creator god Amun.

ὄντα: pres. part. causal, "*since he is* unbegotten and immortal"

εἶμι

Of the small number of important defective verbs, ***εἶμι***, the form used for the future indicative of ***ἔρχομαι***, is especially important and especially defective. In composition it looks identical to forms of ***εἰμί*** (to be): ***πάρειμι***, ***σύνειμι***, etc. In our vocabulary lists, words based on ***εἶμι*** are designated as future (*fut.*) to distinguish it from ***εἰμί*** (to be), even though the non-indicative forms from this stem are all part of the present system (participle ***ἰών***, infinitive ***ἰέναι***, subjunctive ***ἴω***, optative ***ἴοιμι***, imperative ***ἴθι*** and ***ἴτε***). These forms are used instead of the parallel forms of ***ἔρχομαι***, but are not "future." Also from ***εἶμι*** is the imperfect indicative ***ᾔα*** (I went). For the aorist, forms of ***ἦλθον*** are used, from which is also derived the perfect ***ἐλήλουθα***. The principal parts are thus:

ἔρχομαι, ***εἶμι***, ***ἦλθον***, ***ἐλήλουθα***.

22. πολλῶν δὲ τοιούτων λεγομένων καὶ δεικνυμένων οἱ μὲν οἰόμενοι βασιλέων ταῦτα καὶ τυράννων δι' ἀρετὴν ὑπερφέρουσαν ἢ δύναμιν ἢ ἀξίωμα τῇ δόξῃ θεότητος ἐπιγραψαμένων εἶτα χρησαμένων τύχαις ἔργα καὶ πάθη δεινὰ καὶ μεγάλα διαμνημονεύεσθαι, ῥᾴστῃ μὲν ἀποδράσει τοῦ λόγου χρῶνται καὶ τὸ δύσφημον οὐ φαύλως ἀπὸ τῶν θεῶν ἐπ' ἀνθρώπους μεταφέρουσι καὶ ταύτας ἔχουσιν ἀπὸ τῶν ἱστορουμένων βοηθείας. ἱστοροῦσι γὰρ Αἰγύπτιοι τὸν μὲν Ἑρμῆν τῷ σώματι γενέσθαι γαλιάγκωνα, τὸν δὲ Τυφῶνα

ἄνθρωπος, ***ὁ***: a man, person
ἀξίωμα, ***-ατος***, ***τό***: an honour, dignity
ἀπόδρασις, ***-εως***, ***ἡ***: an escape, evasion of + *gen.*
ἀρετή, ***ἡ***: excellence
βοήθεια, ***ἡ***: help, support
γαλιάγκων, ***-ωνος***, ***ὁ***: having short arms
γίνομαι: to become
δεικνύμι: to display, exhibit
δεινός, ***-ή***, ***-όν***: terrible
διαμνημονεύω: to call to mind, remember
δόξα, ***ἡ***: a reputation, opinion
δύναμις, ***-εως***, ***ἡ***: power, might, strength
δύσφημον, ***τό***: shamefulness
εἶτα: then, next
ἐπιγράφω: to write, compose
ἔργον, ***τό***: a work, deed
θεότης, ***-ητος***, ***ἡ***: divinity, divine nature
ἱστορέω: to record history
μεγάς, ***μεγάλα***, ***μεγά***: great
μεταφέρω: to transfer X *(acc.)* to (***ἐπὶ***)
πάθος, ***τό***: an incident, accident
ῥᾴστος, ***-α***, ***-ον***: most easy, ready
τοιοῦτος, ***-αύτη***, ***-οῦτο***: such as this
τύραννος, ***ὁ***: an absolute sovereign
τυχή, ***ἡ***: fate, fortune
ὑπερφέρω: to surpass
φαύλως: *(adv.)* easily, carelessly

οἱ μὲν οἰόμενοι: "some supposing" these are the followers of Euhemerus (fl. 4th c. BCE), who believed the gods were great men who were mythologized. This method is critiqued in the next several sections.

βασιλέων ταῦτα: "that *these* (deeds) were *of kings*"

ἐπιγραψαμένων: aor. part. mid., "the kings *having inscribed for themselves* the dignity" i.e. having added it to their reputation

χρησαμένων τύχαις: "then *having become subject to fate*" i.e. to have died

διαμνημονεύεσθαι: pres. inf. after ***οἰόμενοι***, "some supposing that these (deeds) *were remembered*"

τοῦ λόγου: gen. after ***ἀποδράσει***, "use an evasion *of the true account*"

ἀπὸ τῶν θεῶν ἐπ' ἀνθρώπους: "transfers *from gods to men*"

ταύτας ... βοηθείας: acc. pl., "the following supports" referring to the items about to be listed

ἀπὸ τῶν ἱστορουμένων: pres. part. attrib., "supports *from the things recorded by historians*"

τῇ χρόᾳ πυρρόν, λευκὸν δὲ τὸν Ὧρον καὶ μελάγχρουν τὸν Ὄσιριν, ὡς τῇ φύσει γεγονότας ἀνθρώπους. ἔτι δὲ καὶ στρατηγὸν ὀνομάζουσιν Ὄσιριν καὶ κυβερνήτην Κάνωβον, οὗ φασιν ἐπώνυμον γεγονέναι τὸν ἀστέρα, καὶ τὸ πλοῖον, ὃ καλοῦσιν Ἕλληνες «Ἀργώ,» τῆς Ὀσίριδος νεὼς εἴδωλον ἐπὶ τιμῇ κατηστερισμένον οὐ μακρὰν φέρεσθαι τοῦ Ὠρίωνος καὶ τοῦ Κυνός, ὧν τὸν μὲν Ὧρου τὸν δ' Ἴσιδος ἱερὸν Αἰγύπτιοι νομίζουσιν.

Ἀργώ, ***-όος***, ***ἡ***: the ship of the Argonauts
ἀστήρ, ***-έρος***, ***ὁ***: a star
εἴδωλον, ***τό***: an image, a phantom
ἐπώνυμος, ***-ον***: given as a name, eponymous
ἱερός, ***-ά***, ***-όν***: sacred to + *gen.*
καταστερίζω: to adorn with stars
κυβερνήτης, ***-ου***, ***ὁ***: a helmsman, pilot
λευκός, ***-ή***, ***-όν***: light, white
μακράν: *(adv.)* far away from + *gen.*
μελάγχρους, ***-ουν***: swarthy
ναῦς, ***νεὼς***, ***ἡ***: a ship
ὀνομάζω: to name, call
πλοῖον, ***τό***: a ship, vessel
πυρρός, ***-ά***, ***-ή***: reddish, fiery colored
στρατηγός, ***ὁ***: a general
τιμή, ***ἡ***: an honor, privilege
φέρω: to bear, carry
φύσις, ***ἡ***: the nature
χρόα, ***ἡ***: the skin

γεγονότας: part. perf. causal with ***ὡς***, "*as though they were* men" (Smyth 2086c)

ἔτι δὲ καὶ: "in addition"

στρατηγὸν: "that he was *a general*" because of his military exploits, which became a part of Osiris's profile later, when associated with Dionysus

Κάνωβον: This character, who became a star in the constellation Argo, was the the pilot of Menelaus, who fell asleep and was bitten by a snake. Apollonius of Rhodes composed a poem on the subject.

τὸν μὲν ... τὸν δ': "they believe *the one* (the constellation Orion) ... *the other* (the dog-star or Sothis) to be sacred to" + *gen*.

Litotes

Plutarch is fond of **litotes,** understatement, indicated by a double negative.

τὰ δ' οὐκ ἄμοιρα: those not lacking a share
οὐκ ἀμιγὲς οὐδ' ἄκρατον: neither unmingled nor unmixed
οὐκ ἀπὸ τρόπου: not unsuitably
οὐκ ἀπέοικεν: it is not unfitting
οὐκ ἀκινδύνως: not without danger

23. ὀκνῶ δέ, μὴ τοῦτ' ᾖ «τὰ ἀκίνητα κινεῖν» καὶ «πολεμεῖν οὐ τῷ πολλῷ χρόνῳ» (κατὰ Σιμωνίδην) μόνον, «πολλοῖς δ' ἀνθρώπων ἔθνεσι» καὶ γένεσι κατόχοις ὑπὸ τῆς πρὸς τοὺς θεοὺς τούτους ὁσιότητος, οὐδὲν ἀπολείποντας ἐξ οὐρανοῦ μεταφέρειν ἐπὶ γῆν ὀνόματα τηλικαῦτα καὶ τιμὴν καὶ πίστιν ὀλίγου δεῖν ἅπασιν ἐκ πρώτης γενέσεως ἐνδεδυκυῖαν ἐξιστάναι καὶ ἀναλύειν, [360] **μεγάλας μὲν τῷ**

ἀκίνητος, ***-ον***: unmoved, motionless
ἀναλύω: to unloose, undo
ἀπολείπω: to leave behind, leave wanting + *inf.*
γένεσις, ***-εως***, ***ἡ***: a birth
γένος, ***-εος***, ***τό***: race, stock, family
γῆ, ***ἡ***: earth
ἔθνος, ***-εος τό***: a people
ἐνδύω: to go into, endow
ἐξίστημι: to put out of its place, remove
κάτοχος, ***-ον***: held fast
κινέω: to set in motion, to move
μεγάς, ***μεγάλα***, ***μεγά***: great
μεταφέρω: to transfer from (***ἐξ***) to (***ἐπὶ***)
μόνον: *(adv.)* only
ὀκνέω: to hesitate, shrink from
ὀλίγος, ***-η***, ***-ον***: few, little
ὁσιότης, ***-ητος***, ***ἡ***: reverence towards (***πρὸς***)
οὐρανός, ***ὁ***: heaven
πίστις, ***-εως***, ***ἡ***: trust
πολεμέω: to make war against + *dat.*
πρῶτος, ***-η***, ***-ον***: first
τηλικουτος, ***αὑτη***, ***-οῦτον***: so great
χρόνος, ***ὁ***: time

μὴ τοῦτ' ᾖ: pres. subj. object clause after verb of caution, "I hesitate *lest this be*" although ***ὀκνέω*** usually takes an infinitive for its complement. The unusual syntax is the result of Plutarch citing a proverbial saying.

κινεῖν*... *πολεμεῖν: pres. inf. serving as a predicate for ***τοῦτο***, "I hesitate lest this be a case of us *moving the immovable ... of us warring against.*"

κατὰ Σιμωνίδην: The words ***οὐ*** and ***μόνον*** are not part of the quote: "not only 'warring against time' (*as Simonides says*)... but also against"

ὑπὸ τῆς ... ὁσιότητος: the agency expression after the action implied in ***κατόχοις***, "held fast *by reverence*"

οὐδὲν ἀπολείποντας: pres. part. acc. pl. and agreeing with the unexpressed subject of the infinitives aboves "(us) *leaving behind* not at all" (i.e. almost completely) and complemented by ***μεταφέρειν***, "almost completely transferring"

ὀλίγου δεῖν: adverbial idiom, "to lack a little," with ***ἅπασιν***, "almost all"

ἐνδεδυκυῖαν: perf. part. of ***ἐνδύω*** agreeing with ***πίστιν***, "the trust *that was endowed* in almost all"

ἐξιστάναι: pres. inf. causal of ***ἐξ-ίστημι*** also after ***ἀπολείποντας***, "almost *to remove* the trust"

ἀθέῳ Λέοντι κλισιάδας ἀνοίγοντας ἐξανθρωπίζοντι τὰ θεῖα, λαμπρὰν δὲ τοῖς Εὐημέρου τοῦ Μεσσηνίου φενακισμοῖς παρρησίαν διδόντας, ὃς αὐτὸς ἀντίγραφα συνθεὶς ἀπίστου καὶ ἀνυπάρκτου μυθολογίας πᾶσαν ἀθεότητα κατασκεδάννυσι τῆς οἰκουμένης, τοὺς νομιζομένους θεοὺς πάντας ὁμαλῶς διαγράφων εἰς ὀνόματα στρατηγῶν καὶ ναυάρχων καὶ βασιλέων ὡς δὴ πάλαι γεγονότων ἐν δὲ Πάγχοντι γράμμασι χρυσοῖς ἀναγεγραμμένων, οἷς οὔτε βάρβαρος οὐδεὶς οὔθ'

ἄθεος, ***-ον***: impious
ἀθεότης, ***-ητος***, ***ἡ***: ungodliness
ἀναγράφω: to inscribe
ἀνοίγω: to open
ἀντίγραφον, ***τό***: a copy, version
ἀνύπαρκτος, ***-ον***: unreal
ἄπιστος: not to be trusted
βάρβαρος, ***ὁ***: non-Greek speaking, a barbarian
γράμμα, ***-ατος***, ***τό***: an inscribed letter
διαγράφω: to delineate, reduce to (***εἰς***)
δίδωμι: to give X *(acc.)* to Y *(dat.)*
ἐξανθρωπίζω: to humanize
κατασκεδάννυμι: to scatter X *(acc.)* throughout Y *(gen.)*
κλισιάδες, ***αἱ***: folding doors or gates
λαμπρός, ***-ά***, ***-όν***: bright, clear
μυθολογία, ***ἡ***: legendary lore, mythology
ναύαρχος, ***ὁ***: an admiral
οἰκουμένη, ***ἡ***: the inhabited world
ὁμαλῶς: *(adv.)* equally, simply
Πάγχων, ***οντος***, ***ὁ***: a fabulous island in the Red Sea
πάλαι: *(adv.)* long ago
παρρησία, ***ἡ***: freespokenness, openness of speech
πάς, ***πᾶσα***, ***πᾶν***: all, every
στρατηγός, ***ὁ***: a general
συντίθημι: to put together
φενακισμός, ***ὁ***: cheatery, quackery, imposition
χρυσοῦς, ***-ῆ***, ***-οῦν***: golden

Λέοντι: dat., "opening for the impious *Leon*" a contemporary of Euhemerus who wrote a book about the Egyptian gods, treating them as human kings

ἀνοίγοντας ... διδόντας: like ***ἀπολείποντας***, agreeing with the subject of the infinitives above and elaborating further the consequences of accepting Euhemerism, "*opening* the floodgates ... *providing* openness"

λαμπρὰν ... παρρησίαν: "providing *clear openness of speech*" i.e. a free forum for speaking

Εὐημέρου τοῦ Μεσσηνίου: Euhemerus gave his name to the interpretation of gods as former kings and benefactors. His book was called *The Sacred Record*.

συνθεὶς: aor. part. of ***συν-τίθημι***, "who himself *having composed*"

ὡς δὴ: with the perfect participles ***γεγονότων ... ἀναγεγραμμένων*** expressing an assertion not accepted by Plutarch himself, "*as though* they had been born ... *as though* they had been inscribed"

οὔτε βάρβαρος οὐδεὶς: the double negative is emphatic, "no barbarian ever (came upon)"

Ἕλλην, ἀλλὰ μόνος Εὐήμερος, ὡς ἔοικε, πλεύσας εἰς τοὺς μηδαμόθι γῆς γεγονότας μηδ' ὄντας Παγχώους καὶ Τριφύλλους ἐντετύχηκε.

24. καίτοι μεγάλαι μὲν ὑμνοῦνται πράξεις ἐν Ἀσσυρίοις Σεμιράμιος, μεγάλαι δὲ Σεσώστριος ἐν Αἰγύπτῳ· Φρύγες δὲ μέχρι νῦν τὰ λαμπρὰ καὶ θαυμαστὰ τῶν ἔργων «Μανικὰ» καλοῦσι διὰ τὸ Μάνην τινὰ τῶν πάλαι βασιλέων ἀγαθὸν ἄνδρα καὶ δυνατὸν γενέσθαι παρ' αὐτοῖς, ὃν ἔνιοι «Μάσνην» καλοῦσι· Κῦρος δὲ Πέρσας Μακεδόνας δ' Ἀλέξανδρος ὀλίγου δεῖν ἐπὶ πέρας τῆς γῆς κρατοῦντας προήγαγον· ἀλλ' ὄνομα

ἀγαθός, **-ή**, **-όν**: good
Ἀλέξανδρος, **ὁ**: Alexander (the Great)
ἀνήρ, **ἀνδρός**, **ὁ**: a man
Ἀσσύριοι, **οἱ**: the Assyrians
δυνατός, **-ή**, **-όν**: strong, mighty
ἔνιοι, **-αι**, **-α**: some
ἐντυγχάνω: to come upon + *dat.*
θαυμαστός, **-ή**, **-όν**: wondrous, marvellous
καίτοι: and yet
κρατέω: to be strong, mighty, powerful
Κῦρος, **ὁ**: Cyrus the Great, 600 – 530
Μακεδών, **ὁ**: a Macedonian
μανικός, **-ή**, **-όν**: of or for madness, mad
μηδαμόθι: *(adv.)* nowhere
πάλαι: *(adv.)* long ago
πέρας, **-ατος**, **τό**: an end, limit, boundary
Πέρσης, **ὁ**: a Persian
πλέω: to sail, go by sea
πρᾶξις, **-εως**, **ἡ**: a doing, deed
προάγω: to lead forward
Σεμιράμις, **-ιος**, **ἡ**: wife and successor of Ninus, credited with many military successes
Σεσώστρις, **-ιος**, **ὁ**: the middle kingdom pharaoh credited with great military achievements
ὑμνέω: to sing, laud, sing of
Φρύγες, **οἱ**: the Phrygians, an Anatolian nation

ὡς ἔοικε: parenthetical and ironic, "or so it seems"
πλεύσας: aor. part., "Euhemerus *having sailed*"
μηδαμόθι γῆς: "born *of a nowhere land*"
μηδ' ὄντας: "nor ever existing"
Παγχώους καὶ Τριφύλλους: fabulous peoples
ἐντετύχηκε: perf. of **ἐν-τυγχάνω**, "which (inscriptions) Euhemerus alone *came upon*"
Σεμιράμιος: Her legends are related by Diodorus Sic. *Bibl. Hist.* 2. 4-20
Σεσώστριος: The exploits of this pharoah, an amalgam of three pharaohs of the middle kingdom, are related by Herodotus, *Hist.* 2, 102-10
μέχρι νῦν: "up to now" i.e. even in the present
διὰ τὸ Μάνην ... γενέσθαι: aor. inf. articular, "on account of a certain Manes having been" a legendary king of the Lydians or Phrygians
ὀλίγου δεῖν: adverbial idiom, "almost"
προήγαγον: aor. of **προ-άγω**, "they led forward"

καὶ μνήμην βασιλέων ἀγαθῶν ἔχουσιν. «εἰ δέ τινες ἐξαρθέντες ὑπὸ μεγαλαυχίας» ὥς φησιν ὁ Πλάτων «ἅμα νεότητι καὶ ἀνοίᾳ φλεγόμενοι τὴν ψυχὴν μεθ' ὕβρεως» ἐδέξαντο θεῶν ἐπωνυμίας καὶ ναῶν ἱδρύσεις, βραχὺν ἤνθησεν ἡ δόξα χρόνον, εἶτα κενότητα καὶ ἀλαζονείαν μετ' ἀσεβείας καὶ παρανομίας προσοφλόντες:

ὠκύμοροι καπνοῖο δίκην ἀρθέντες ἀπέπταν
καὶ νῦν ὥσπερ ἀγώγιμοι δραπέται τῶν ἱερῶν καὶ τῶν βωμῶν ἀποσπασθέντες οὐδὲν ἀλλ' ἢ τὰ μνήματα καὶ τοὺς

ἀγώγιμος, **-ον**: liable to seizure
αἴρω: to take up, raise
ἀλαζονεία, **ἡ**: false pretension
ἅμα: at the same time + *part.*
ἀνθέω: to blossom, bloom
ἄνοια, **ἡ**: folly
ἀποπέτομαι: to fly off or away
ἀποσπάω: to tear or drag away from + *gen.*
ἀσέβεια, **ἡ**: ungodliness, impiety
βραχύς, **-εῖα**, **-ύ**: short
βωμός, **ὁ**: an altar
δέχομαι: to take, accept, receive
δόξα, **ἡ**: a reputation
δραπέτης, **-ου**, **ὁ**: a runaway
εἶτα: then, next
ἐξαίρω: to lift up
ἐπωνυμία, **ἡ**: a surname, additional name
ἵδρυσις, **-εως**, **ἡ**: a founding, building
καπνός, **-οῖο**, **ὁ**: smoke
κενότης, **-ητος**, **ἡ**: emptiness, vanity
μεγαλαυχία, **ἡ**: arrogance
μνῆμα, **-ατος**, **τό**: a memorial
μνήμη, **ἡ**: a memory, record
ναός, **ὁ**: a temple
νεότης, **-ητος**, **ἡ**: youth
παρανομία, **ἡ**: transgression of law
προσοφλισκάνω: to incur in addition
ὕβρις, **-εως**, **ἡ**: insolence
φλέγω: to burn, inflame
χρόνος, **ὁ**: time
ὠκύμορος, **-ον**: quickly-dying

ἐξαρθέντες: aor. part. pass., "if some *having been lifted up*"
ὁ Πλάτων: *Laws* 716a
τὴν ψυχὴν: acc. of respect, "inflamed *in mind*"
μεθ' ὕβρεως: expressing accompanying circumstance, "with arrogance"
βραχὺν ... χρόνον: acc. of time, "bloomed *for a short time*"
προσοφλόντες: aor. part.,"*having incurred in addition* the charge of vanity"
ὠκύμοροι ... ἀπέπταν: from a poem of Empedocles (493–433), the presocratic philosopher/poet
καπνοῖο δίκην: an acc. of respect taking the genitive, "in the manner of smoke"
ἀρθέντες: aor. part. pass. of **αἴρω**, "having been raised up"
ἀπέπταν: aor. act. 3 pl. of **ἀπο-πέτομαι**, "they flew away"
ἀποσπασθέντες: aor. part. pass., "having been torn away from" + *gen.*

τάφους ἔχουσιν. ὅθεν Ἀντίγονος ὁ γέρων Ἑρμοδότου τινὸς ἐν ποιήμασιν αὐτὸν «Ἡλίου παῖδα» καὶ «θεὸν» ἀναγορεύοντος «οὐ τοιαῦτά μοι» εἶπεν «ὁ λασανοφόρος σύνοιδεν.» εὖ δὲ καὶ Λύσιππος ὁ πλάστης Ἀπελλῆν ἐμέμψατο τὸν ζωγράφον, ὅτι τὴν Ἀλεξάνδρου γράφων εἰκόνα κεραυνὸν ἐνεχείρισεν· αὐτὸς δὲ λόγχην, ἧς τὴν δόξαν οὐδὲ εἷς ἀφαιρήσεται χρόνος ἀληθινὴν καὶ ἰδίαν οὖσαν.

ἀληθινός, **-ή**, **-όν**: true
ἀναγορεύω: to proclaim publicly
Ἀντίγονος, **ὁ**: one of the successors of Alexander the Great
γέρων, **-οντος**, **ὁ**: an old man
γράφω: to paint
ἐγχειρίζω: to put into the hands
εἰκών, **-όνος**, **ἡ**: a likeness, image
εἶπον: to say *(aor.)*
εὖ: *(adv.)* well
ζωγράφος, **ὁ**: a painter
ἴδιος, **-α**, **-ον**: one's own
κεραυνός, **ὁ**: a thunderbolt
λασανοφόρος, **ὁ**: the servant who carries a chamber-pot
λόγχη, **ἡ**: a spear
μέμφομαι: to blame, censure
ὅθεν: whence
παῖς, **παιδός**, **ὁ**: a child
πλάστης, **-ου**, **ὁ**: a sculptor
ποίημα, **-ατος**, **τό**: a poem
σύνοιδα: to know something about a person *(perf.)*
τάφος, **-εος**, **ὁ**: a tomb
τοιοῦτος, **-αύτη**, **-οῦτο**: such as this
χρόνος, **ὁ**: time

Ἑρμοδότου: 4th C. lyric poet
ἀναγορεύοντος: gen. abs., "Hermodotus *proclaiming* him"
Λύσιππος ὁ πλάστης: b. 390 BCE
Ἀπελλῆν: fl. 4th c. BCE
αὐτὸς δὲ: (sc. **ἐνεχείρισεν**) "*but he himself* (Lysippus) put in his hand a spear" i.e in his sculpture
οὐδὲ εἷς ... **χρόνος**: nom., "no amount of time"
ἀφαιρήσεται: fut., "no time *will remove*"
οὖσαν: pres. part. causal, "*since it was* true"

Observe the difference between a participle in indirect statement and a circumstantial participle after a verb like **εἶδον** or **ὁράω**:

Ὅμηρος ᾔδει **τὴν θάλασσαν** *ἀπέχουσαν*: "Homer knew that the sea was distant from"
ὁρῶμεν ὑποχωροῦν ὀπίσω τὸ πέλαγος: "we see the sea yielding backwards"

The second refers to an actual observation, the first to an intellectual observation, although only the context can clarify the distinction.

25. *βέλτιον οὖν οἱ τὰ περὶ τὸν Τυφῶνα καὶ Ὄσιριν καὶ Ἶσιν ἱστορούμενα μήτε θεῶν παθήματα μήτ' ἀνθρώπων, ἀλλὰ δαιμόνων μεγάλων εἶναι νομίζοντες, οὓς καὶ Πλάτων καὶ Πυθαγόρας καὶ Ξενοκράτης καὶ Χρύσιππος ἑπόμενοι τοῖς πάλαι θεολόγοις ἐρρωμενεστέρους μὲν ἀνθρώπων γεγονέναι λέγουσι καὶ πολὺ τῇ δυνάμει τὴν φύσιν ὑπερφέροντας ἡμῶν, τὸ δὲ θεῖον οὐκ ἀμιγὲς οὐδ' ἄκρατον ἔχοντας, ἀλλὰ καὶ ψυχῆς φύσει καὶ σώματος αἰσθήσει συνειληχὸς ἡδονὴν δεχομένῃ καὶ πόνον καὶ ὅσα ταύταις ἐπιγενόμενα ταῖς μεταβολαῖς πάθη*

αἴσθησις, ***-εως***, ***ἡ***: perception
ἄκρατος: unmixed, sheer
ἀμιγής, ***-ές***: unmixed, pure
βελτίων, ***-ον***: better
δαίμων, ***-ονος***, ***ὁ***: a demon
δέχομαι: to receive
δύναμις, ***-εως***, ***ἡ***: power, strength
ἐπιγίνομαι: to be born in, be inherent in + *dat.*
ἕπομαι: to follow + *dat.*
ἐρρωμενέστερος, ***-η***, ***-ον***: stronger
ἡδονή, ***ἡ***: delight, pleasure
θεῖον, ***τό***: the divine nature
θεόλογος, ***ὁ***: a theologian
μεταβολή, ***ἡ***: a change, changing
Ξενοκράτης, ***ὁ***: Xenocrates of Chacedon (396-314)
ὅσος, ***-η***, ***-ον***: as much as, how much
πάθημα, ***-ατος***, ***τό***: a calamity, misfortune
πάθος, ***τό***: an experience, passion
πάλαι: *(adv.)* long ago
πολὺ: *(adv.)* by far
πόνος, ***ὁ***: work, pain
Πυθαγόρας, ***ὁ***: Pythagoras of Samos (570-495)
συλλαγχάνω: to be joined by lot with + *dat.*
ὑπερφέρω: to surpass X *(acc.)* in respect to Y *(dat.)*
φύσις, ***ἡ***: the nature, condition
Χρύσιππος, ***ὁ***: Chrysippus of Soli (279-206)
ψυχή, ***ἡ***: a soul

οἱ ... νομίζοντες: "those believing" Plutarch now turns to the argument that the Egyptian gods are demons, beings between men and gods, a Greek, but not Egyptian idea

τὰ ... ἱστορούμενα: "*the events narrated* about"

δαιμόνων μεγάλων ... οὓς: "the deeds *of great demons whom*" Plutarch cites philosophers who give various accounts of such intermediary beings

τοῖς πάλαι θεολόγοις: dat. after ***ἑπόμενοι***, "following *the theologians of old*" i.e. Homer and Hesiod

ἀνθρώπων: gen. of comparison after ***ἐρρωμενεστέρους***, "stronger *than men*"

γεγονέναι: perf. inf. in ind. stat. after ***λέγουσι***, "whom they claim *to be*"

ὑπερφέροντας ... ἔχοντας: pres. part., "whom *surpassing ...* yet not *having*"

συνειληχὸς: perf. part. act. of ***συν-λαγχάνω*** agreeing with ***τὸ θεῖον***, "the divine nature *having been joined with*"

δεχομένῃ: pres. part. dat. agreeing with ***αἰσθήσει***, "perception of the body *which receives*"

ἐπιγενόμενα: aor. part., "whatever experiences *inherent in*" + *dat.*

πάθη: neut. pl., doing double duty as object of ***δεχομένῃ*** and subject of ***ἐπιταράττει***

τοὺς μὲν μᾶλλον τοὺς δ' ἧττον ἐπιταράττει· γίνονται γὰρ ὡς ἐν ἀνθρώποις καὶ δαίμοσιν ἀρετῆς διαφοραὶ καὶ κακίας. τὰ γὰρ Γιγαντικὰ καὶ Τιτανικὰ παρ' Ἕλλησιν ᾀδόμενα καὶ Κρόνου τινὲς ἄθεσμοι πράξεις καὶ Πύθωνος ἀντιτάξεις πρὸς Ἀπόλλωνα φθόνοι τε Διονύσου καὶ πλάναι Δήμητρος οὐδὲν ἀπολείπουσι τῶν Ὀσιριακῶν καὶ Τυφωνικῶν ἄλλων θ' ὧν πᾶσιν ἔξεστιν ἀνέδην μυθολογουμένων ἀκούειν· ὅσα τε μυστικοῖς ἱεροῖς περικαλυπτόμενα καὶ τελεταῖς ἄρρητα διασῴζεται καὶ ἀθέατα πρὸς τοὺς πολλούς, ὅμοιον ἔχει λόγον.

ᾄδω: to sing
ἀθέατος, **-ον**: unseen, invisible
ἄθεσμος, **-ον**: unlawful
ἀκούω: to hear
ἀνέδην: *(adv.)* freely, without restraint
ἀντίταξις, **-εως**, **ἡ**: an opposition, battle
ἀπολείπω: to be distant from + *gen.*
ἀρετή: goodness, excellence
ἄρρητος, **-η**, **-ον**: unspoken, kept secret
Γιγαντικός, **-ή**, **-όν**: of the earth-born giants
Δημήτηρ, **-τρος**, **ἡ**: Demeter
διασῴζω: to preserve
διαφορά, **ἡ**: difference, distinction
Διόνυσος, **ὁ**: Dionysus
ἔξεστι: it is possible for X *(dat.)* to Y *(inf.)*
ἐπιταράττω: to disturb
ἧττον: *(adv.)* less
ἱερά, **τά**: sacred rites
κακία, **ἡ**: badness
μᾶλλον: *(adv.)* more
μυθολογέω: to tell mythic tales
μυστικός, **-ή**, **-όν**: mystical
ὅμοιος, **-α**, **-ον**: like, resembling
περικαλύπτω: to cover all round, clothe
πλάνη, **ἡ**: a wandering, roaming
πρᾶξις, **-εως**, **ἡ**: a deed
Πύθων, **-ωνος**, **ὁ**: Python, the guardian of Delphi slain by Apollo
τελετής, **-ού**, **ὁ**: an initiate
Τιτανικός, **-ή**, **-όν**: of the race of Titans
φθόνος, **ὁ**: jealousy, malice

ὡς ἐν ἀνθρώποις: "just as in men"

τὰ γὰρ Γιγαντικὰ etc.: a series of episodes from Greek myth that reflect poorly on the gods. The combat of Apollo and Python is particularly similar to the combat of Horus and Seth (Typhon), as the "wanderings" of Demeter searching for her daughter are similar to the wanderings of Isis.

οὐδὲν ἀπολείπουσι: "these *are distant not at all*" i.e. are similar to

μυθολογουμένων: pres. part. gen. after **ἀκούειν**, "which *being told as myths*"

περικαλυπτόμενα: pres. part. instrumental, "whatever is preserved *by being clothed*"

πρὸς τοὺς πολλούς: "invisible *to the masses*"

τελεταῖς: dat. of agent after **ἄρρητα**, "unspoken *by initiates*" i.e. kept secret

26. *ἀκούομεν δὲ καὶ Ὁμήρου τοὺς μὲν ἀγαθοὺς διαφόρως «θεοειδέας» ἑκάστοτε καλοῦντος καὶ «ἀντιθέους» καί «θεῶν ἄπο μήδε' ἔχοντας,» τῷ δ' ἀπὸ τῶν δαιμόνων* [361] *προσρήματι χρωμένου κοινῶς ἐπί τε χρηστῶν καὶ φαύλων* (*Iliad* 13, 810):

δαιμόνιε, σχεδὸν ἐλθέ· τίη δειδίσσεαι οὕτως
Ἀργείους;

καὶ πάλιν (*Iliad* 16. 705):

ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἶσος

ἀγαθός, *-ή*, *-**όν***: good
ἀντίθεος, *-**η***, *-**ον***: equal to the gods
Ἀργεῖοι, ***οἱ***: the Argives
δειδίσσομαι: to fear
διαφόρως: *(adv.)* pre-eminently
ἑκάστοτε: *(adv.)* each time, on each occasion
ἐπισεύομαι: to rush against
ἦλθον: to come or go *(aor.)*
θεοειδής, *-**ές***: god-like
ἴσος, *-**η***, *-**ον***: equal to + *dat.*
κοινῶς: *(adv.)* commonly, likewise
μῆδος, *-**εος***, ***τό***: counsels, plans
πάλιν: *(adv.)* again
πρόσρημα, *-**ατος***, ***τό***: an address, salutation
σχεδόν: *(adv.)* close, near
τέταρτος, *-**η***, *-**ον***: fourth
τίη: why?
φαῦλος, *-**η***, *-**ον***: mean, bad
χράομαι: to use + *dat.*
χρηστός, *-**ή***, *-**όν***: useful

καλοῦντος ... χρωμένου: pres. part. gen. after ***ἀκούομεν***, "hear Homer *calling ... using*"
θεῶν ἄπο: antistrophe, "from the gods"
ἀπὸ τῶν δαιμόνων: "the salutation derived *from demons*" i.e. from the word for demons
δειδίσσεαι: 2 sing. uncontracted, "why do *you fear*?"
τὸ τέταρτον: acc. adverbial, "for the fourth time"
ἐπέσσυτο: impf. of ***ἐπι-σεύομαι***, "when *he was rushing*"

Genitive absolutes combine a participle with a noun or pronoun that is not the subject or object of the main clause in order to set forth some circumstance under which an action takes place. They can indicate time, manner, means, cause, purpose, concession, condition or attendant circumstance. Sometimes the noun or pronoun is suppressed and must be supplied from the context:

οὐ προσῆκον ἡμέρας πίνειν τοῦ κυρίου καὶ βασιλέως ἐφορῶντος: "it is not fitting to drink in the day *with the lord and king observing*"

τῆς σελήνης φθινούσης μόνον εὐτροφεῖν τοῦτο καὶ τεθηλέναι πέφυκεν: "this one is disposed to thrive and flourish *at the waning of the moon*"

ἀκούσαντ' οὖν ἡσθῆναι τὸν Ὄσιριν, ὡς ἱκανῶς παρασκευασαμένου τοῦ Ὥρου: "that Orisris upon hearing that was delighted, *since Horus was sufficiently prepared*"

καί (*Iliad* 4, 31):

> δαιμονίη, τί νύ σε Πρίαμος Πριάμοιό τε παῖδες
> τόσσα κακὰ ῥέζουσιν, ὅ τ' ἀσπερχὲς μενεαίνεις
> Ἰλίου ἐξαλαπάξαι ἐυκτίμενον πτολίεθρον;

ὡς τῶν δαιμόνων μικτὴν καὶ ἀνώμαλον φύσιν ἐχόντων καὶ προαίρεσιν. ὅθεν ὁ μὲν Πλάτων Ὀλυμπίοις θεοῖς τὰ δεξιὰ καὶ περιττά, τὰ δ' ἀντίφωνα τούτων δαίμοσιν ἀποδίδωσιν· ὁ δὲ Ξενοκράτης καὶ τῶν ἡμερῶν τὰς ἀποφράδας καὶ τῶν ἑορτῶν, ὅσαι πληγάς τινας ἢ κοπετοὺς ἢ νηστείας ἢ δυσφημίας ἢ αἰσχρολογίαν ἔχουσιν, οὔτε θεῶν τιμαῖς οὔτε δαιμόνων οἴεται προσήκειν χρηστῶν, ἀλλ' εἶναι φύσεις ἐν

αἰσχρολογία, **ἡ**: foul language
ἀντίφωνος, **-ον**: opposite of + *gen.*
ἀνώμαλος, **-ον**: irregular
ἀποδίδωμι: to restore, ascribe X *(acc.)* to Y *(dat.)*
ἀποφράς, **-άδος**, **ἡ**: unlucky
ἀσπερχές: *(adv.)* vehemently
δεξιός, **-ά**, **-όν**: on the right side, favorable
δυσφημία, **ἡ**: words of ill omen, blasphemy
ἐξαλαπάζω: to sack
ἑορτή, **ἡ**: a festival, holiday
ἐυκτίμενος, **-ον**: well-built
ἡμέρα, **ἡ**: a day
Ἴλιος, **-ου**, **ὁ**: the city of Troy
κακόν, **τό**: an evil
κοπετός, **ὁ**: a lamentation
μενεαίνω: to desire earnestly to + *inf.*
μικτός, **-ή**, **-όν**: mixed
νηστεία, **ἡ**: a fasting
οἴομαι: to suppose, think
ὅσος, **-η**, **-ον**: as many as
παῖς, **παιδός**, **ὁ**: a child
περιττός, **-ή**, **-όν**: uneven (numbers)
πληγή, **ἡ**: a blow, scourging
Πρίαμος, **-οιο**, **ὁ**: Priam, king of Troy
προαίρεσις, **-εως**, **ἡ**: an inclination, character
προσήκω: to be appropriate to + *dat.*
πτολίεθρον, **τό**: a citadel
ῥέζω: to do, act, deal
τιμή, **ἡ**: an honor
τόσος, **-η**, **-ον**: so great, so vast
χρηστός, **-ή**, **-όν**: useful, beneficial

ἐξαλαπάξαι: aor. inf. after **μενεαίνεις**, "you desire *to sack*"
ὡς ... ἐχόντων: gen. abs. causal, "since demons *have*"
Πλάτων: *Laws* 717a-b, where the contrast is between Olympian and Chthonic gods
Ξενοκράτης, **ὁ**: Xenocrates of Chacedon (396-314), the Platonic philosopher
τῶν ἡμερῶν ... τῶν ἑορτῶν: gen. partitive, "*of the days ... of the festivals*, the unlucky ones"
ὅσαι ... ἔχουσιν: "as many as have" i.e. the unlucky days that involve scourgings, etc.
τιμαῖς: dat. after **προσήκειν**: "to be appropriate *to the honor*"
ἀλλ' εἶναι: also ind. stat. after **οἴεται**, "*but that there are* beings"

τῷ περιέχοντι μεγάλας μὲν καὶ ἰσχυράς, δυστρόπους δὲ καὶ σκυθρωπάς, αἷς χαίρουσι τοῖς τοιούτοις καὶ τυγχάνουσαι πρὸς οὐθὲν ἄλλο χεῖρον τρέπονται. τοὺς δὲ χρηστοὺς πάλιν καὶ ἀγαθοὺς ὅ θ' Ἡσίοδος «ἁγνοὺς δαίμονας» καὶ «φύλακας ἀνθρώπων» προσαγορεύει, «πλουτοδότας, καὶ τοῦτο γέρας βασιλήιον» ἔχοντας. ὅ τε Πλάτων ἑρμηνευτικὸν τὸ τοιοῦτον ὀνομάζει γένος καὶ διακονικὸν ἐν μέσῳ θεῶν καὶ ἀνθρώπων, εὐχὰς μὲν ἐκεῖ καὶ δεήσεις ἀνθρώπων ἀναπέμποντας, ἐκεῖθεν δὲ μαντεῖα δεῦρο καὶ δόσεις ἀγαθῶν φέροντας. Ἐμπεδοκλῆς

ἁγνός, ***-ή***, ***-όν***: holy
ἀναπέμπω: to send up
βασιλήιος, ***-ον***: royal
γένος, ***-εος***, ***τό***: race
γέρας, ***-αος***, ***τό***: honour, privilege
δέησις, ***-εως***, ***ἡ***: an entreating, prayer
δεῦρο: *(adv.)* hither, to here
διακονικός, ***-ή***, ***-όν***: serviceable
δόσις, ***-εως***, ***ἡ***: a giving, gift
δύστροπος, ***-ον***: intractable
ἑρμηνευτικός, ***-ή***, ***-όν***: interpreting, mediating
εὐχή, ***ἡ***: a prayer, vow
ἰσχυρός, ***-ά***, ***-όν***: strong, mighty
μαντεῖον, ***τό***: an oracle
μεγάς, ***μεγάλα***, ***μεγά***: great
μέσος, ***-η***, ***-ον***: in between + *gen.*
ὀνομάζω: to name
πάλιν: *(adv.)* again
περιέχω: to encompass, surround
πλουτοδότης, ***-ου***, ***ὁ***: giver of riches
προσαγορεύω: to address, name
σκυθρωπός, ***-ή***, ***-όν***: gloomy, sullen
τοιοῦτος, ***-αύτη***, ***-οῦτο***: such as this
τρέπομαι: to turn or direct themselves toward (***πρὸς***)
τυγχάνω: to happen upon, gain
φέρω: to bear, carry
φύλαξ, ***-ακος***, ***ὁ***: a guard, protector
χαίρω: to rejoice in + *dat.*
χείρων, ***χεῖρον***: ***ὁ***: worse, meaner

ἐν τῷ περιέχοντι: "in the surrounding (air)" i.e. the atmosphere
τοῖς τοιούτοις: dat. after ***χαίρουσι***, "who enjoy *such things*" i.e. as occur at those festivals
τυγχάνουσαι: pres. part. where we would expect an aorist, "upon obtaining as their lot" i.e. after gaining the unlucky festivals
οὐθὲν (=***οὐδὲν***) ***ἄλλο χεῖρον***: "toward *nothing worse*"
τοὺς δὲ χρηστοὺς: "the good demons" as opposed to those mentioned in the previous sentence
Ἡσίοδος: *Works and Days* 123-4, 126
Πλάτων: *Symposium* 202e
ἐκεῖ ... ***ἐκεῖθεν***: "to there ... from there" i.e. to and from the gods
Ἐμπεδοκλῆς: the presocratic philosopher/poet (494–434), also quoted above in section 24.

δὲ καὶ δίκας φησὶ διδόναι τοὺς δαίμονας ὧν ἂν ἐξαμάρτωσι καὶ πλημμελήσωσιν:

> αἰθέριον μὲν γάρ σφε μένος πόντονδε διώκει,
> πόντος δ' ἐς χθονὸς οὖδας ἀπέπτυσε, γαῖα δ' ἐς αὐγὰς
> ἠελίου ἀκάμαντος, ὁ δ' αἰθέρος ἔμβαλε δίναις·
> ἄλλος δ' ἐξ ἄλλου δέχεται, στυγέουσι δὲ πάντες,

ἄχρι οὗ κολασθέντες οὕτω καὶ καθαρθέντες αὖθις τὴν κατὰ φύσιν χώραν καὶ τάξιν ἀπολάβωσι.

Right: Seth and Horus pour blessings on the pharaoh Seti I

αἰθέριος, **-ον**: of the upper air
αἰθήρ, **-έρος**, **ὁ**: ether, the sky
ἀκάμας, **-μαντος**, **ὁ**: untiring, unresting
ἀπολαμβάνω: to receive
ἀποπτύω: to spit out
αὐγή, **ἡ**: the light of the sun, sunlight
αὖθις: *(adv.)* back again
ἄχρι: until + *gen.*
γαῖα, **ἡ**: the earth
δέχομαι: to take, receive
δίδωμι: to give, pay
δίκη, **ἡ**: penalty
δίνη, **ἡ**: a whirlpool, eddy
διώκω: to pursue
ἐμβάλλω: to throw X *(acc.)* in Y *(dat.)*
ἐξαμαρτάνω: to err from the mark, fail
ἠέλιος, **-ου**, **ὁ**: the sun
καθαίρω: to cleanse, purify
κολάζω: to curtail, punish
μένος, **-εος**, **τό**: might, force
οὖδας, **τό**: the surface (of the earth)
πλημμελέω: to make a false note in music
πόντονδε: *(adv.)* into the sea
πόντος, **ὁ**: the sea
στυγέω: to hate, abominate, abhor
τάξις, **-εως**, **ἡ**: an arranging, order
χθών, **χθονὸς**, **ἡ**: the earth, ground
χώρα, **ἡ**: a place

ἐξαμάρτωσι καὶ πλημμελήσωσιν: aor. subj. in general relative clause, "pay for whatever *they fail and offend*"
σφε: acc. pl. "them" i.e. the demons
ἄλλος δ' ἐξ ἄλλου: "one from the other"
κολασθέντες ... **καθαρθέντες**: aor. part. pass., "having been punished ... having been purified"
κατὰ φύσιν: expressing manner, "naturally"
ἀπολάβωσι: aor. subj. in general temporal clause after **ἄχρι οὗ**, "until *they receive*"

27. *τούτων δὲ καὶ τῶν τοιούτων ἀδελφὰ λέγεσθαί φασι περὶ Τυφῶνος, ὡς δεινὰ μὲν ὑπὸ φθόνου καὶ δυσμενείας εἰργάσατο καὶ πάντα πράγματα ταράξας ἐνέπλησε κακῶν γῆν ὁμοῦ τε πᾶσαν καὶ θάλασσαν, εἶτα δίκην ἔδωκεν· ἡ δὲ τιμωρὸς Ὀσίριδος ἀδελφὴ καὶ γυνὴ τὴν Τυφῶνος σβέσασα καὶ καταπαύσασα μανίαν καὶ λύσσαν οὐ περιεῖδε τοὺς ἄθλους καὶ τοὺς ἀγῶνας, οὓς ἀνέτλη, καὶ πλάνας αὐτῆς καὶ πολλὰ μὲν ἔργα σοφίας πολλὰ δ' ἀνδρείας ἀμνηστίαν ὑπολαβοῦσαν*

ἀγών, ***-ου***, ***ὁ***: a struggle
ἀδελφή, ***ἡ***: a sister
ἀδελφός, ***-ή***, ***-όν***: akin, similar + *gen.*
ἆθλος, ***ὁ***: a contest
ἀμνηστία, ***ἡ***: oblivion
ἀνδρεία, ***ἡ***: manliness, bravery
ἀνέτλην: to endure *(aor.)*
γῆ, ***ἡ***: earth
γυνή, ***ἡ***: a wife
δεινός, ***-ή***, ***-όν***: fearful, terrible
δυσμένεια, ***ἡ***: ill-will, enmity
ἐμπίπλημι: to fill X *(acc.)* quite full of Y *(gen.)*
ἐργάζομαι: to work, perform
ἔργον, ***τό***: a work, deed
θάλασσα, ***ἡ***: the sea
κακός, ***-ή***, ***-όν***: bad
καταπαύω: to lay to rest
λύσσα, ***ἡ***: rage, fury
μανία, ***ἡ***: madness, frenzy
ὁμοῦ: *(adv.)* together with
περιεῖδον: to overlook, allow *(aor.)* + *part.*
πλάνη, ***ἡ***: a wandering, roaming
πρᾶγμα, ***-ατος***, ***τό***: a deed, act
σβέννυμι: to quench, put out
σοφία, ***ἡ***: wisdom
ταράττω: to stir up, trouble
τιμωρός, ***-όν***: helping
ὑπολαμβάνω: to take away, remove
φθόνος, ***ὁ***: envy, jealousy

λέγεσθαί φασι: "*they claim* that similar things *are told*"
ὑπὸ φθόνου: causal, "*because of envy* and ill-will"
εἰργάσατο ... ***ἐνέπλησε***: aor. in ind. stat. with ***ὡς***, "that he *performed* many deeds ... that he *filled up* the earth"
ταράξας: aor. part. of ***ταράττω***, "having disturbed"
δίκην ἔδωκεν: "then *he paid the penalty*" a judicial expression used by Empedocles
σβέσασα: aor. part. instrumental of ***σβέννυμι***, "by quenching"
οὐ περιεῖδε: "she did not overlook to" i.e. she did not allow + *part.*
τοὺς ἄθλους ... ***πολλὰ δ' ἀνδρείας***: all the object of ***ὑπολαβοῦσαν***
ὑπολαβοῦσαν: aor. part. supplementary after ***περιεῖδε*** with acc. subject ***ἀμνηστίαν*** ... ***σιωπήν***, "nor did she allow oblivion and silence *to remove* her contests" i.e. to obliterate the memory of them

καὶ σιωπήν, ἀλλὰ ταῖς ἁγιωτάταις ἀναμίξασα τελεταῖς εἰκόνας καὶ ὑπονοίας καὶ μιμήματα τῶν τότε παθημάτων, εὐσεβείας ὁμοῦ δίδαγμα καὶ παραμύθιον ἀνδράσι καὶ γυναιξὶν ὑπὸ συμφορῶν ἐχομένοις ὁμοίων καθωσίωσεν. αὐτὴ δὲ καὶ Ὄσιρις ἐκ δαιμόνων ἀγαθῶν δι' ἀρετὴν εἰς θεοὺς μεταβαλόντες – ὡς ὕστερον Ἡρακλῆς καὶ Διόνυσος – ἅμα καὶ θεῶν καὶ δαιμόνων οὐκ ἀπὸ τρόπου μεμιγμένας τιμὰς ἔχουσι, πανταχοῦ μὲν, ἐν δὲ τοῖς ὑπὲρ γῆν καὶ ὑπὸ γῆν δυνάμενοι μέγιστον. οὐ γὰρ ἄλλον εἶναι Σάραπιν ἢ τὸν

ἁγιώτατος, **-η**, **-ον**: most sacred
ἅμα: *(adv.)* at the same time
ἀναμιγνύω: to mingle X *(acc.)* with Y *(dat.)*
ἀνήρ, **ἀνδρός**, **ὁ**: a man
ἀρετή, **ἡ**: excellence, virtue
γυνή, **γυναικός**, **ἡ**: a woman
δίδαγμα, **-ατος**, **τό**: a lesson, instruction
δύναμαι: to be strong
εἰκών, **-όνος**, **ἡ**: an image
εὐσέβεια, **ἡ**: piety, reverence
καθωσιόω: to dedicate, consecrate
μέγιστον: *(adv.)* most greatly
μεταβάλλω: to change into (**εἰς**)
μιγνύω: to mingle, mix
μίμημα, **-ατος**, **τό**: a copy, image
ὅμοιος, **-α**, **-ον**: like, resembling
πάθημα, **-ατος**, **τό**: a suffering, experience
πανταχοῦ: *(adv.)* everywhere
παραμύθιον, **τό**: an exhortation
σιωπή, **ἡ**: silence
συμφορά, **ἡ**: a circumstance, misfortune
τελετή, **ἡ**: an initiation rite
τιμή, **ἡ**: an honor
τότε: *(adv.)* at that time, then
τρόπος, **ὁ**: a manner
ὑπέρ: above + *acc.*
ὑπόνοια, **ἡ**: a hidden thought, suggestion
ὕστερον: *(adv.)* later

ἀναμίξασα: aor. part. of **ἀνα-μιγνύω**, "*having mingled* images with rites" i.e. having imprinted images of her experiences (**τῶν τότε παθημάτων**) into rites. Initiation rites (**τελεταῖς**) were not a prominent part of Isis religion in Egypt, but became more important when her worship spread to Greece and Rome, where Demeter set the pattern.

ἐχομένοις: pres. part. pass. dat., "for men and women *who are overtaken*"

αὐτὴ: "she herself" i.e. Isis

Ἡρακλῆς καὶ Διόνυσος: Both Greek figures had mortal mothers. Heracles became fully divine by his great deeds, but Dionysus was always considered a god.

οὐκ ἀπὸ τρόπου: "*not unsuitably* mixed" a litotes

μεμιγμένας: perf. part. of **μιγνύω**, "honors *mixed*"

ὑπὸ γῆν: Osiris was originally a god of the dead, and the judge of the dead, as evidenced by his portrayal as a mummy, but grew to become a more universal god

Σάραπιν: a fusion of Osiris and Apis, advanced by the Ptolemies to accommodate Egyptian and Greek religious practices.

Πλούτωνά φασι καὶ Ἶσιν τὴν Περσέφασσαν, ὡς Ἀρχέμαχος εἴρηκεν ὁ Εὐβοεὺς καὶ ὁ Ποντικὸς Ἡρακλείδης τὸ χρηστήριον ἐν Κανώβῳ Πλούτωνος ἡγούμενος εἶναι.

28. Πτολεμαῖος δ' ὁ Σωτὴρ ὄναρ εἶδε τὸν ἐν Σινώπῃ τοῦ Πλούτωνος κολοσσόν, οὐκ ἐπιστάμενος οὐδ' ἑωρακὼς πρότερον οἷος ἦν τὴν μορφήν, κελεύοντα κομίσαι τὴν ταχίστην αὐτὸν εἰς Ἀλεξάνδρειαν. ἀγνοοῦντι δ' αὐτῷ καὶ ἀποροῦντι, ποῦ καθίδρυται, καὶ διηγουμένῳ τοῖς φίλοις τὴν ὄψιν

ἀγνοέω: not to know
ἀπορέω: to be at a loss
διηγέομαι: to describe in full
εἶδον: to see *(aor.)*
εἴρηκα: to speak *(perf.)*
ἐπίσταμαι: to know
ἡγέομαι: to think, consider
καθιδρύω: to establish, set up
Κάνωβος, **ὁ**: Canopus, a town in lower Egypt
κελεύω: to order to + *inf.*
κολοσσός, **ὁ**: a colossal statue
κομίζω: to carry away for protection
μορφή, **ἡ**: form, shape
οἷος, **-α**, **-ον**: what sort or kind
ὄναρ, **τό**: a dream, vision in sleep
ὄψις: the appearance, aspect
Περσέφασσα, **ἡ**: Persephone, wife of Pluto
Πλούτων, **-ωνος**, **ὁ**: Pluto, ruler of Hades
ποῦ: where?
πρότερον: *(adv.)* previously, earlier
Σινώπη, **-έως**, **ἡ**: a city on the southern shore of the Black Sea
σωτήρ, **-ῆρος**, **ὁ**: a savior
φίλος, **ὁ**: a friend
χρηστήριον, **τό**: an oracle

τὸν Πλούτωνά ... τὴν Περσέφασσαν: the force of the definite article is not to distinguish the predicate, but to identify the more familiar: "our Pluto ... our Persephone." Isis is usually identified with Demeter, but Persephone is cited here probably because she was the wife of Pluto.

Ἀρχέμαχος: (3rd BCE) author of a history of Euboia and a book on names.

Ποντικὸς Ἡρακλείδης: (390-310), a follower of Plato and author of a book on oracles.

Πλούτωνος: gen. pred., "to be *Pluto's*"

Πτολεμαῖος ὁ Σωτὴρ: Ptolemy I (367-282), the general of Alexander and founder of the Ptolemaic dynasty

ἑωρακὼς: part. perf. of **ὁράω**, "nor *having seen*"

τὴν μορφήν: acc. of respect, "what sort it was *in form*"

κελεύοντα: pres. part. in ind. stat. after **εἶδε**, "he saw that the colossos *was ordering* him" + *inf.*

τὴν ταχίστην: "as quickly as possible"

εἰς Ἀλεξάνδρειαν: the capital of Ptolemaic Egypt

ἀγνοοῦντι: pres. part. dat. after **φάμενος**, "telling him (Ptolemy) *being ignorant*"

εὑρέθη πολυπλανὴς ἄνθρωπος ὄνομα Σωσίβιος, ἐν Σινώπῃ φάμενος ἑωρακέναι τοιοῦτον κολοσσόν, οἷον ὁ βασιλεὺς ἰδεῖν ἔδοξεν. ἔπεμψεν οὖν Σωτέλη καὶ Διονύσιον, οἳ χρόνῳ πολλῷ καὶ μόλις, οὐκ ἄνευ μέντοι θείας προνοίας, ἤγαγον ἐκκλέψαντες. [362] ἐπεὶ δὲ κομισθεὶς ὤφθη, συμβαλόντες οἱ περὶ Τιμόθεον τὸν ἐξηγητὴν καὶ Μανέθωνα τὸν Σεβεννύτην Πλούτωνος ὃν ἄγαλμα τῷ Κερβέρῳ τεκμαιρόμενοι καὶ τῷ δράκοντι πείθουσι τὸν Πτολεμαῖον, ὡς ἑτέρου θεῶν οὐδενὸς

ἄγαλμα, **-ατος**, **τό**: a statue
ἄγω: to convey, bring
ἄνευ: without + *gen.*
δοκέω: to seem to + *inf.*
δράκων, **-οντος**, **ὁ**: a dragon, serpent
ἐκκλέπτω: to steal
ἐξηγητής, **-οῦ**, **ὁ**: an adviser, exegete
ἐπεί: after that, since
θεῖος, **-α**, **-ον**: divine
Κέρβερος, **ὁ**: Cerberus, the three-headed hound of Hades
μόλις: *(adv.)* with toil
οἷον: *(adv.)* just like, such as
πείθω: to prevail upon, win over, persuade
πέμπω: to send, despatch
πολυπλανής, **-ές**: roaming far and wide
πρόνοια, **ἡ**: foresight, foreknowledge
συμβάλλω: to consider together, confer
τεκμαίρομαι: to conjecture on the basis of X *(dat.)*
χρόνος, **ὁ**: time
ὤφθην: to see (*aor. pass.*)

εὑρέθη: aor. pass. of **εὑρίσκω**, "a man *was found*"

ὄνομα: acc. of respect, "Sosibius *by name*" otherwise unattested

ἑωρακέναι: perf. inf. of ὁράω, "telling *that he had seen*"

Σωτέλη καὶ Διονύσιον: various stories about their trip to fetch the statue are recorded. The episode seems to have been invented to account for the epithet "Sinopetes" sometimes given to Sarapis, which probably refers to an area of Memphis where the cult actually began.

οὐκ ... μέντοι: indicating a strong protestation, "*but certainly not* without"

ἤγαγον: aor. of **ἄγω**, "they *conveyed* it back"

κομισθεὶς: part. aor. pass., "after (the statue) *having been conveyed*"

ὤφθη: used for the aorist passive of **ὁράω**, "it was seen"

συμβαλόντες: aor. part. temporal, "after having conferred"

Τιμόθεον: Timotheus was a high-priest at Eleusis, whom Ptolemy summoned to participate in the establishment of the cult of Sarapis

Μανέθωνα τὸν Σεβεννύτην: Manetho (fl. 290–260 BCE) wrote a history of Egypt in Greek and presumably provided the Egyptian perspective on the establishment of the cult of Sarapis.

ἑτέρου θεῶν οὐδενὸς: "that is was (an image) *of no other of the gods*"

ἀλλὰ Σαράπιδός ἐστιν· οὐ γὰρ ἐκεῖθεν οὕτως ὀνομαζόμενος ἦκεν, ἀλλ' εἰς Ἀλεξάνδρειαν κομισθεὶς τὸ παρ' Αἰγυπτίοις ὄνομα τοῦ Πλούτωνος ἐκτήσατο τὸν Σάραπιν. καὶ μέντοι Ἡρακλείτου τοῦ φυσικοῦ λέγοντος Ἅιδης καὶ Διόνυσος ωὐτὸς ὅτεῳ μαίνονται καὶ ληναΐζουσινεἰς ταύτην ὑπάγουσι τὴν δόξαν. οἱ γὰρ ἀξιοῦντες Ἅιδην λέγεσθαι τὸ σῶμα τῆς ψυχῆς οἷον παραφρονούσης καὶ μεθυούσης ἐν αὐτῷ, γλίσχρως ἀλληγοροῦσι. βέλτιον δὲ τὸν Ὄσιριν εἰς ταὐτὸ συνάγειν τῷ Διονύσῳ τῷ τ' Ὀσίριδι τὸν Σάραπιν, ὅτε τὴν φύσιν μετέβαλε, ταύτης τυχόντι τῆς προσηγορίας. διὸ πᾶσι κοινὸς ὁ Σάραπίς ἐστιν, ὡς καὶ τὸν Ὄσιριν οἱ τῶν ἱερῶν μεταλαβόντες ἴσασιν.

ἀλληγορέω: to interpret allegorically
ἀξιόω: to deem worthy to + *inf.*
βελτίων, -ον: better to + *inf.*
γλίσχρως: *(adv.)* with excessive subtlety
διό: on which account
δόξα, ἡ: a notion, opinion
ἐκεῖθεν: *(adv.)* from that place
ἥκω: to have come
κοινός, -ή, -όν: common, shared in common
κτάομαι: to get, gain, acquire
ληναΐζω: to celebrate a bacchanal feast
μαίνομαι: to rage, be furious
μεθύω: to be drunk
μέντοι: indeed, to be sure
μεταβάλλω: to change
μεταλαμβάνω: to partake of + *gen.*
οἶδα: to know *(perf.)*
ὅτε: when
παραφρονέω: to be beside oneself, be deranged
προσηγορία, ἡ: a name
Σάραπις, -ιδός, ὁ: Sarapis
συνάγω: to bring together into (**εἰς**)
τυγχάνω: to happen upon + *gen.*
ὑπάγω: to lead to (**εἰς**), subsume
φυσικός, ὁ: a natural philosopher

ἐκεῖθεν: i.e. from Sinope

τὸ ... Πλούτωνος: "the name of Pluto among the Egyptians" i.e. Sarapis, which was a cult in Memphis before being reestablished in Alexandria by Ptolemy I

Ἡρακλείτου τοῦ φυσικοῦ: Heraclitus of Ephesus (fl. 500 BCE) a "natural" philosopher

ωὐτὸς: = **ὁ αὐτὸς**, nom. pred., "are *the same*"

ὅτεῳ: =**ὅτινι** dat., "*for whom* they rage"

οἷον παραφρονούσης: pres. part. causal gen., "on the grounds that it (the soul) is deranged"

ἐν αὐτῷ: "in it" i.e. the soul

εἰς ταὐτὸ: = **εἰς τὸ αὐτὸ**, "to bring *into the same*" i.e. to equate X (*acc.*) to Y (*dat.*)

τυχόντι: aor. part. dat., "Osiris *happening on* this name" i.e. becoming called Sarapis

ὡς καὶ τὸν Ὄσιριν: "just as they know Osiris (to be)" i.e. he is common to all

ἴσασιν: 3 pl. of **οἶδα**, perf. with present sense, "as those participating *know*" perhaps suggesting that Plutarch himself may have been an initiate

29. οὐ γὰρ ἄξιον προσέχειν τοῖς Φρυγίοις γράμμασιν, ἐν οἷς λέγεται Χαροποῦς τῆς μὲν τοῦ Ἡρακλέους γενέσθαι θυγατρὸς ὁ Σάραπις, Αἰακοῦ δὲ τοῦ Ἡρακλέους ὁ Τυφών, οὐδὲ Φυλάρχου μὴ καταφρονεῖν γράφοντος ὅτι πρῶτος εἰς Αἴγυπτον ἐξ Ἰνδῶν Διόνυσος ἤγαγε δύο βοῦς, ὧν ἦν τῷ μὲν Ἆπις ὄνομα τῷ δ' Ὄσιρις· Σάραπις δ' ὄνομα τοῦ τὸ πᾶν κοσμοῦντός ἐστι παρὰ «τὸ σαίρειν,» ὃ καλλύνειν τινὲς καὶ κοσμεῖν λέγουσιν. ἄτοπα γὰρ ταῦτα τοῦ Φυλάρχου, πολλῷ δ' ἀτοπώτερα τῶν λεγόντων οὐκ εἶναι θεὸν τὸν Σάραπιν, ἀλλὰ τὴν Ἄπιδος σορὸν οὕτως ὀνομάζεσθαι, καὶ χαλκᾶς τινας ἐν

ἄγω: to lead
ἄξιος, ***-α***, ***-ον***: worthy to + *inf.*
Ἆπις, ***-ιδος***, ***ὁ***: the Apis bull
ἄτοπος, ***-ον***: out of place, absurd
ἀτοπώτερος, ***-η***, ***-ον***: more absurd
βοῦς, ***βοός***, ***ὁ***: a bull
γράμμα, ***-ατος***, ***τό***: a writing
γράφω: to write
δύο: two
θυγάτηρ, ***-τρός***, ***ἡ***: a daughter
Ἰνδοί, ***-ῶν***, ***οἱ***: the Indians
καλλύνω: to beautify
καταφρονέω: to despise + *gen.*
κοσμέω: to order, arrange
ὀνομάζω: to name, call by name
προσέχω: to hold to
πρῶτος, ***-η***, ***-ον***: first
σαίρω: to sweep, clean
σορός, ***ἡ***: a funerary urn, coffin
Φρύγιος, ***-η***, ***-ον***: Phrygian
χαλκοῦς, ***-ῆ***, ***-οῦν***: made of bronze
Χαροψ, ***-πῶς***, ***ἡ***: "the bright-eyed one"

προσέχειν: sc. ***νοῦν***, "to pay attention to" + *dat.*

Χαροποῦς: it is suggested that this otherwise unknown daughter of Heracles was so-named because she was born after Heracles returned from the afterworld. Pausanias (*Description* 9. 34. 5) gives **Χαροψ** as an epithet of Heracles after returning from the dead.

Αἰακοῦ δὲ τοῦ: "(son) of Aeacus, (son) of Heracles" Aeacus, the son of Zeus, was one of the three judges of the underworld.

μὴ καταφρονεῖν: also after ***οὐ ἄξιον***, "nor unworthy *not to despise* Phylarchus" a Greek historian of the 3rd c. BCE. Note the litotes.

παρὰ τὸ σαίρειν: "from the word 'to sweep'" according to Phylarchus, because Sarapis "cleans" the universe

πολλῷ: dat. of degree of difference, "more absurd *by much*"

Ἄπιδος σορὸν: i.e. ***σορὸ***-***Ἆπις*** produces Sarapis

Μέμφει πύλας «Λήθης καὶ Κωκυτοῦ» προσαγορευομένας, ὅταν θάπτωσι τὸν Ἆπιν, ἀνοίγεσθαι βαρὺ καὶ σκληρὸν ψοφούσας· διὸ παντὸς ἠχοῦντος ἡμᾶς χαλκώματος ἐπιλαμβάνεσθαι. μετριώτερον δ' οἱ παρὰ τὸ σεύεσθαι καὶ τὸ σοῦσθαι τὴν τοῦ παντὸς ἅμα κίνησιν εἰρῆσθαι φάσκοντες. οἱ δὲ πλεῖστοι τῶν ἱερέων εἰς ταὐτό φασι τὸν Ὄσιριν συμπεπλέχθαι καὶ τὸν Ἆπιν, ἐξηγούμενοι καὶ διδάσκοντες ἡμᾶς, ὡς ἔμμορφον εἰκόνα χρὴ νομίζειν τῆς Ὀσίριδος ψυχῆς τὸν Ἆπιν. ἐγὼ δ', εἰ μὲν Αἰγύπτιόν ἐστι τοὔνομα τοῦ Σαράπιδος, «εὐφροσύνην» αὐτὸ δηλοῦν οἴομαι καὶ

ἀνοίγω: to open
βαρύς, ***-εῖα***, ***-ύ***: heavy
δηλόω: to be clear(ly)
διδάσκω: to teach
εἰκών, ***-όνος***, ***ἡ***: a likeness, image
ἔμμορφος, ***-ον***: in bodily form
ἐξηγέομαι: to expound
ἐπιλαμβάνω: to lay hold of, seize, attack
εὐφροσύνη, ***ἡ***: mirth, merriment
ἠχέω: to sound, ring, peal
θάπτω: to bury
ἱερεύς, ***-εως***, ***ὁ***: a priest
κίνησις: movement, motion
κωκυτός, ***ὁ***: a shrieking, wailing
λήθη, ***ἡ***: a forgetting, forgetfulness
μετριώτερον: *(adv.)* more reasonably
πλεῖστος, ***-η***, ***-ον***: most, largest
προσαγορεύω: to name, call
πύλαι, ***αἱ***: double gates
σεύομαι: to hurry
σκληρός, ***-ά***, ***-όν***: harsh
συμπλέκω: to twine or plait together
φάσκω: to say, affirm, assert
φημί: to declare, make known
χάλκωμα, ***-ατος***, ***τό***: anything made of bronze or copper
χρή: it is necessary + *inf.*
ψοφέω: to make a noise
ψυχή, ***-ῆς***, ***ἡ***: the soul

λήθης καὶ κωκυτοῦ: the gates "of Lethe and Cocytus" seem to refer to a temple in Memphis rather than to "gates" in the underworld, the latter a prominent feature in Egyptian books about the afterlife.

ὅταν θάπτωσι: pres. subj. relative temporal, "whenever they bury"

ἐπιλαμβάνεσθαι: continuing ind. stat., "and so that *we lay our hands on*" + *gen*. i.e. so as to make them stop making the sound

παρὰ τὸ σεύεσθαι καὶ τὸ σοῦσθαι: "called *from the word 'hurry'"* these two infinitives both being dervied from ***σεύομαι***

τοῦ παντὸς ἅμα: "movement *of the whole universe*"

εἰρῆσθαι: perf. inf. of ***εἴρηκα***, "claiming that the movement *is called* (Sarapis)"

ὡς ... χρὴ: ind. stat. after ***διδάσκοντες***, "teaching us *that it is necessary*"

ἔμμορφον εἰκόνα: acc. pred., "to be *the bodily form*"

δηλοῦν: pres. inf. after ***οἴομαι***, "I think it *clearly is*"

«χαρμοσύνην,» τεκμαιρόμενος ὅτι τὴν ἑορτὴν Αἰγύπτιοι τὰ Χαρμόσυνα «Σαίρει» καλοῦσιν. καὶ γὰρ Πλάτων τὸν Ἅιδην ὡς εἰδήμονα τοῖς παρ' αὐτῷ γενομένοις καὶ προσηνῆ θεὸν ὠνομάσθαι φησί· καὶ παρ' Αἰγυπτίοις ἄλλα τε πολλὰ τῶν ὀνομάτων λόγοι εἰσὶ καὶ τὸν ὑποχθόνιον τόπον, εἰς ὃν οἴονται τὰς ψυχὰς ἀπέρχεσθαι μετὰ τὴν τελευτήν, «Ἀμένθην» καλοῦσι σημαίνοντος τοῦ ὀνόματος «τὸν λαμβάνοντα καὶ διδόντα.» εἰ δὲ καὶ τοῦτο τῶν ἐκ τῆς Ἑλλάδος ἀπελθόντων πάλαι καὶ μετακομισθέντων ὀνομάτων ἕν ἐστιν, ὕστερον ἐπισκεψόμεθα· νῦν δὲ τὰ λοιπὰ τῆς ἐν χερσὶ δόξης προσδιέλθωμεν.

Ἅιδης, ***ὁ***: Hades
ἀπέρχομαι: to go away, depart from
ἀπῆλθον: to go away, depart from *(aor.)*
εἰδήμων, ***-ον***: knowledgeable
Ἑλλάς, ***-άδος***, ***ἡ***: Hellas, Greece
ἑορτή, ***ἡ***: a festival, holiday
ἐπισκέπτομαι: to examine
λαμβάνω: to take
λοιπός, ***-ή***, ***-όν***: remaining, the rest
μετακομίζω: to transport back
οἴομαι: to suppose, think, deem, imagine
πάλαι: *(adv.)* long ago
προσδιῆλθον: to proceed through *(aor.)*
προσηνής, ***-ές***: gentle, kind
σαίρω: to grin
σημαίνω: to indicate, make known
τεκμαίρομαι: to conjecture on the basis that
τελευτή, ***ἡ***: a finishing, death
τόπος, ***ὁ***: a place
ὑποχθόνιος, ***-η***, ***-ον***: under the earth
ὕστερον: *(adv.)* later
χαρμοσύνη, ***ἡ***: joyfulness, delight
χείρ, ***χειρός***, ***ἡ***: the hand
ψυχή, ***ἡ***: a soul

τὰ Χαρμόσυνα: the name of an Athenian festival of gladness; the festival celebrated by the Egyptians corresponding to it, according to Plutarch, is unknown.

Πλάτων: *Cratylus* 403a-404b

τοῖς ... γενομένοις: aor. part. attrib. dat. of agent, "named *by those being* with him"

ὠνομάσθαι: inf. perf. after ***φησί***, "claims that he *has been named*"

ἄλλα τε ... καὶ τὸν ὑποχθόνιον τόπον: acc. of respect, "there are explanations for many *others* and *also for the underworld*" i.e. etymologies for their names

Ἀμένθην: perhaps derived from an Egyptian word for the "West"

σημαίνοντος: gen. abs., "the name *signaling*"

εἰ δὲ καὶ τοῦτο ... ἕν ἐστιν: ind. quest., "*whether this is one* of those"

ἀπελθόντων πάλαι καὶ μετακομισθέντων: Herodotus (*Hist.* 2. 50) takes the view that the Greek gods came from Egypt, but there are a number of stories that seem aimed at reversing this.

ὕστερον: in section 60 below, where Amenthes is, however, not discussed.

ἐν χερσὶ: "of the matter *at hand*" i.e. the present discussion

προσδιέλθωμεν: aor. subj. hortatory of ***προσ-δια-ἦλθον***, "let us proceed through!"

30. ὁ μὲν γὰρ Ὄσιρις καὶ ἡ Ἶσις ἐκ δαιμόνων ἀγαθῶν εἰς θεοὺς μετήλλαξαν· τὴν δὲ τοῦ Τυφῶνος ἠμαυρωμένην καὶ συντετριμμένην δύναμιν, ἔτι δὲ καὶ ψυχορραγοῦσαν καὶ σφαδάζουσαν, ἔστιν αἷς παρηγοροῦσι θυσίαις καὶ πραΰνουσιν, ἔστι δ' ὅτε πάλιν ἐκταπεινοῦσι καὶ καθυβρίζουσιν ἔν τισιν ἑορταῖς, τῶν μὲν ἀνθρώπων τοὺς πυρροὺς προπηλακίζοντες, ὄνον δὲ κατακρημνίζοντες, ὡς Κοπτῖται, διὰ τὸ πυρρὸν γεγονέναι τὸν Τυφῶνα καὶ ὀνώδη τὴν χρόαν. Βουσιρῖται δὲ καὶ Λυκοπολῖται σάλπιγξιν οὐ χρῶνται τὸ παράπαν ὡς ὄνῳ φθεγγομέναις ἐμφερές. καὶ ὅλως τὸν ὄνον οὐ καθαρὸν ἀλλὰ δαιμονικὸν ἡγοῦνται ζῷον εἶναι διὰ τὴν πρὸς ἐκεῖνον

ἀμαυρόω: to make dim, weaken
Βουσιρῖται, οἱ: the people of Busiris, in lower Egypt
δαιμονικός, -ή, -όν: demonic
δαίμων, -ονος, ὁ: a demon
δύναμις, -εως, ἡ: power, strength
ἐκεῖνος, -η, -ον: that, that one
ἐκταπεινόω: to humiliate
ἐμφερής, -ές: answering to, resembling + *dat.*
ζῷον, τό: a living being, animal
ἡγέομαι: to consider
θυσία, ἡ: an offering
καθαρός, -η, -ον: clean, pure
καθυβρίζω: to insult
κατακρημνίζω: to throw down a precipice
Κοπτῖται, οἱ: the people of Coptus
Λυκοπολῖται, οἱ: the people of Lykopolis, also in lower Egypt
μεταλλάττω: to change, alter
ὄνος, ὁ: an ass
ὀνώδης, -ες: ass-like
παρηγορέω: to assuage, appease
πραΰνω: to mollify, soften
προπηλακίζω: to bespatter with mud
πυρρός, -ά, -ή: flame-coloured, ruddy
σάλπιγξ, -ιγγος, ἡ: a war-trumpet, trump
συντριβω: to shatter
σφαδάζω: to struggle
φθέγγομαι: to utter a sound, bray
χράομαι: to use + *dat.*
χροιά, ἡ: the skin, the body
ψυχορραγέω: to let the breath break loose, gasp

ἠμαυρωμένην καὶ συντετριμμένην: perf. part. "*the weakened and shattered* power" but the power of Typhon (Seth) is never eliminated completely and hence the double strategy of appeasement and humiliation

ἔστιν αἷς ... ἔστι δ' ὅτε: "they appease his power *with some* offerings ... *but sometimes*"

προπηλακίζοντες: pres. part. instrumental, "by bespattering"

πυρρὸν ... ὀνώδη: Seth is associated with several animals in Egypt, but especially an ass; redness is less well attested, as is the practice of mistreating ruddy-faced men

οὐ ... τὸ παράπαν: adverbial, "use *not at all*"

φθεγγομέναις: part. causal with **ὡς**, "*because they make a sound* similar to"

πρὸς ἐκεῖνον: "resemblance to that one" i.e. to Seth

ὁμοιότητα καὶ πόπανα ποιοῦντες ἐν θυσίαις τοῦ τε Παϋνὶ καὶ τοῦ Φαωφὶ μηνὸς ἐπιπλάττουσι παράσημον ὄνον δεδεμένον. [363] ἐν δὲ τῇ τοῦ Ἡλίου θυσίᾳ τοῖς σεβομένοις τὸν θεὸν παρεγγυῶσι μὴ φορεῖν ἐπὶ τῷ σώματι χρυσία μηδ' ὄνῳ τροφὴν διδόναι. φαίνονται δὲ καὶ οἱ Πυθαγορικοὶ τὸν Τυφῶνα δαιμονικὴν ἡγούμενοι δύναμιν· λέγουσι γὰρ ἐν ἀρτίῳ μέτρῳ τῷ ἕκτῳ καὶ πεντηκοστῷ γεγονέναι Τυφῶνα· καὶ πάλιν τὴν μὲν τοῦ τριγώνου φύσιν Ἄιδου καὶ Διονύσου καὶ Ἄρεος εἶναι· τὴν δὲ τοῦ τετραγώνου Ῥέας καὶ Ἀφροδίτης καὶ Δήμητρος καὶ Ἑστίας καὶ Ἥρας· τὴν δὲ τοῦ δωδεκαγώνου Διός· τὴν δὲ τοῦ ἑκκαιπεντηκονταγωνίου Τυφῶνος, ὡς Εὔδοξος ἱστόρηκεν.

Ἄρης, **ὁ**: Ares, god of war
ἄρτιος, **-α**, **-ον**: complete, even (number)
Ἀφροδίτη, **ἡ**: Aphrodite
δέω: to bind
Δημήτηρ, **-τρος**, **ἡ**: Demeter
δίδωμι: to give
δωδεκάγωνον, **τό**: a 12-sided polygon
ἑκκαιπεντηκοντάγωνον, **τό**: a 56-sided polygon
ἕκτος, **-η**, **-ον**: sixth
ἐπιπλάττω: to spread as a plaster over, mould
Ζεύς, **Διός**, **ὁ**: Zeus
Ἥρα, **ἡ**: Hera
θυσία, **ἡ**: an offering
μείς, **μηνός**, **ἡ**: a month
μέτρον, **τό**: a measure
ὁμοιότης, **-ητος**, **ἡ**: likeness, resemblance
πάλιν: *(adv.)* again, further
παράσημον, **τό**: a distinguishing mark
παρεγγυάω: to instruct X *(dat.)* to Y *(inf.)*
πεντηκοστός, **-ή**, **-όν**: fiftieth
ποιέω: to make
πόπανον, **τό**: a round cake
Ῥέα, **ἡ**: Rhea
σέβομαι: to feel awe, revere
τετράγωνον, **τό**: a square
τρίγωνον, **τό**: a triangle
τροφή, **ἡ**: nourishment
φαίνομαι: to clearly be + *part.*
φορέω: to wear
φύσις, **ἡ**: the nature
χρυσίον, **τό**: a piece of gold

Παϋνὶ ... Φαωφὶ: the 7th and 2nd months of the ancient Egyptian year
δεδεμένον: perf. part., "a *bound* ass"
χρυσία: the prohibition against wearing gold is perhaps based on a pun in Egyptian
οἱ Πυθαγορικοὶ: the Pythagoreans considered everything to be a number by nature
ἐν ἀρτίῳ μέτρῳ: "on an even number," which were associated with evil by the Pythagoreans
τῷ ἕκτῳ καὶ πεντηκοστῷ: it is not clear what is meant by Seth being born on the "56th" but below he is compared to a 56 sided polygon
Ἄιδου ... Ἄρεος: "belongs to Hades, Dionysus and Ares"
ἱστόρηκεν: perf., "has reported" in his history

31. Αἰγύπτιοι δὲ πυρρόχρουν γεγονέναι τὸν Τυφῶνα νομίζοντες καὶ τῶν βοῶν τοὺς πυρροὺς καθιερεύουσιν, οὕτως ἀκριβῆ ποιούμενοι τὴν παρατήρησιν, ὥστε, κἂν μίαν ἔχῃ τρίχα μέλαιναν ἢ λευκήν, ἄθυτον ἡγεῖσθαι· θύσιμον γὰρ οὐ φίλον εἶναι θεοῖς, ἀλλὰ τοὐναντίον, ὅσα ψυχαῖς ἀνοσίων ἀνθρώπων καὶ ἀδίκων εἰς ἕτερα μεταμορφουμένων σώματα συνείληχε. διὸ τῇ μὲν κεφαλῇ τοῦ ἱερείου καταρασάμενοι καὶ ἀποκόψαντες εἰς τὸν ποταμὸν ἐρρίπτουν πάλαι, νῦν δὲ τοῖς ξένοις ἀποδίδονται· τὸν δὲ μέλλοντα θύεσθαι βοῦν

ἄδικος, ***-ον***: unrighteous, unjust
ἄθυτος, ***-ον***: not to be offered
ἀκριβής, ***-ές***: exact, accurate
ἀνόσιος, ***-ον***: unholy, profane
ἀποδίδωμι: to exchange, sell to + *dat.*
ἀποκόπτω: to cut off, hew off
βοῦς, ***ὁ***: a bull
βοῦς, ***ὁ***: a bull
εἷς, ***μία***, ***ἕν***: one
ἐναντίον, ***τό***: the opposite
ἕτερος, ***-α***, ***-ον***: one of two
θρίξ, ***τριχός***, ***ἡ***: the hair of the head
θύσιμον, ***τό***: a fitting sacrifice
θύω: to sacrifice
ἱερεῖον, ***τό***: a victim
καθιερεύω: to sacrifice, offer
καταράομαι: to call down curses upon + *dat.*
κεφαλή, ***ἡ***: the head
λευκός, ***-ή***, ***-όν***: light, bright, brilliant
μέλας, ***μέλαινα***, ***μέλαν***: black
μέλλω: to be about to + *inf.*
μεταμορφόω: to transform into (***εἰς***)
ξένος, ***ὁ***: a foreigner, stranger
ὅσος, ***-η***, ***-ον***: as much as, how much
παρατήρησις, ***-εως***, ***ἡ***: observation
ποταμός, ***ὁ***: a river, stream
πυρρός, ***-α***, ***-όν***: ruddy
πυρρόχρους, ***-ουν***: of red complexion
ῥιπτέω: to throw, cast, hurl
συλλαγχάνω: to befall + *dat.*
φίλος, ***-η***, ***-ον***: dear to + *dat.*
ψυχή, ***ἡ***: a soul

νομίζοντες: causal, "*since believing* that"
τῶν βοῶν τοὺς πυρροὺς: "ruddy bulls"
οὕτως ἀκριβῆ ... ὥστε: "so accurate ... that"
κἂν (= ***καὶ ἐὰν***) ***ἔχῃ***: pres. subj. in present general protasis, "even if it has"
ἡγεῖσθαι: pres. inf. result, "so that they consider"
οὐ φίλον εἶναι: "for (they think) it *not to be* (something) *dear* to the gods" i.e. something that the gods find pleasing
ὅσα ... συνείληχε: perf. of ***συν-λαγχάνω*** in apposition to ***τοὐναντίον***, "the opposite, namely *whatever has befallen* the souls"
εἰς ἕτερα ... σώματα: "of men transformed *into other bodies*"
διὸ: "for this reason" i.e. because the offerings consist of the transformed souls of unholy men
ἐρρίπτουν: impf. of ***ῥιπτέω***, "they used to throw into (***εἰς***)"

οἱ «σφραγισταὶ» λεγόμενοι τῶν ἱερέων κατεσημαίνοντο, τῆς σφραγῖδος, ὡς ἱστορεῖ Κάστωρ, γλυφὴν μὲν ἐχούσης ἄνθρωπον εἰς γόνυ καθεικότα ταῖς χερσὶν ὀπίσω περιηγμέναις, ἔχοντα κατὰ τῆς σφαγῆς ξίφος ἐγκείμενον. ἀπολαύειν δὲ καὶ τὸν ὄνον, ὥσπερ εἴρηται, τῆς ὁμοιότητος διὰ τὴν ἀμαθίαν καὶ τὴν ὕβριν οὐχ ἧττον ἢ διὰ τὴν χρόαν οἴονται· διὸ καὶ τῶν Περσικῶν βασιλέων ἐχθραίνοντες μάλιστα τὸν Ὦχον ὡς ἐναγῆ καὶ μιαρόν, «ὄνον» ἐπωνόμασαν. κἀκεῖνος εἰπών «ὁ μέντοι ὄνος οὗτος ὑμῶν κατευωχήσεται τὸν βοῦν» ἔθυσε

ἀμαθία, **ἡ**: ignorance
ἀπολαύω: to have the benefit of + *gen.*
γλυφή, **ἡ**: a carving, engraving
γόνυ, **τό**: the knee
ἔγκειμαι: to insert
εἶπον: to speak, say *(aor.)*
εἴρηκα: to say *(perf.)*
ἐναγής, **-ές**: accurst
ἐπονομάζω: to give a surname
ἐχθραίνω: to hate
ἧττον: *(adv.)* less
καθίημι: to send down, let fall
κατασημαίνομαι: to mark with a seal
κατευωχέομαι: to feast on
μέντοι: indeed, to be sure
μιαρός, **-ά**, **-όν**: stained
ξίφος, **-εος**, **τό**: a sword
ὁμοιότης, **-ητος**, **ἡ**: likeness, resemblance
ὄνος, **ὁ**: an ass
ὀπίζω: to extract juice from
ὀπίσω: *(adv.)* backwards
περιάγω: to lead or draw round
Περσικός, **-ή**, **-όν**: Persian
σφαγή, **ἡ**: slaughter, butchery
σφραγίς, **-ῖδος**, **ἡ**: a seal
σφραγιστής, **-οῦ**, **ὁ**: a sealer
ὕβρις, **-εως**, **ἡ**: insolence
χείρ, **ἡ**: the hand
χροά, **ἡ**: the skin

Κάστωρ: Castor of Rhodes (fl. 1st c. BCE) wrote a treatise on the Nile river
μὲν ἐχούσης: gen. abs., "the seal *having* an engraving"
καθεικότα: perf. part. of **κατα-ἵημι**, "a man *having sunk down* on his knee"
περιηγμέναις: perf. part. of **περι-άγω**, "with hands *bound*"
κατὰ τῆς σφαγῆς: "a sword *for slaughter*"
ἐγκείμενον: "with a sword *inserted*" i.e. into his throat. The description corresponds to the hieroglyphic determinative for an enemy, Gardiner A 13:
ὥσπερ εἴρηται: above section 30
τῆς ὁμοιότητος: gen. after **ἀπολαύειν**, "to have the benefit *of the likeness*" i.e to Seth
οὐχ ἧττον ἢ: "no less than"
τὸν Ὦχον: "Ochus" was the nickname of Artaxexes III (d. 338)
κἀκεῖνος: "and that one" i.e. Ochus

τὸν Ἄπιν, ὡς Δείνων ἱστόρηκεν. οἱ δὲ λέγοντες ἐκ τῆς μάχης ἐπ᾽ ὄνου τῷ Τυφῶνι τὴν φυγὴν ἑπτὰ ἡμέρας γενέσθαι καὶ σωθέντα γεννῆσαι παῖδας Ἱεροσόλυμον καὶ Ἰουδαῖον, αὐτόθεν εἰσὶ κατάδηλοι τὰ Ἰουδαϊκὰ παρέλκοντες εἰς τὸν μῦθον.

32. ταῦτα μὲν οὖν τοιαύτας ὑπονοίας δίδωσιν· ἀπ᾽ ἄλλης δ᾽ ἀρχῆς τῶν φιλοσοφώτερόν τι λέγειν δοκούντων τοὺς ἁπλουστάτους σκεψώμεθα πρῶτον. οὗτοι δ᾽ εἰσὶν οἱ λέγοντες, ὥσπερ Ἕλληνες Κρόνον ἀλληγοροῦσι τὸν χρόνον, Ἥραν δὲ τὸν ἀέρα, γένεσιν δὲ Ἡφαίστου τὴν εἰς πῦρ ἀέρος μεταβολήν, οὕτω παρ᾽ Αἰγυπτίοις Νεῖλον εἶναι τὸν Ὄσιριν

ἀήρ, **ἀέρος**, **ἡ**: the lower air
ἀλληγορέω: to interpret allegorically
ἁπλούστατος, **-η**, **-ον**: most simple
ἀρχή, **ἡ**: a beginning, starting point
αὐτόθεν: *(adv.)* from itself
γένεσις, **-εως**, **ἡ**: a birth
γεννάω: to beget, engender
ἑπτά (*indecl.*): seven
ἡμέρα, **ἡ**: a day
Ἥρα, **ἡ**: Hera
Ἥφαιστος, **ὁ**: Hephaestus
κατάδηλος, **-ον**: quite manifest
μάχη, **ἡ**: battle, fight
μεταβολή, **ἡ**: a change
Νεῖλος, **ὁ**: the Nile
παρέλκω: to draw X *(acc.)* into (**εἰς**)
πῦρ, **πυρός**, **τό**: fire
σκέπτομαι: to look examine
τοιοῦτος, **-αύτη**, **-οῦτο**: such as this
ὑπόνοια, **ἡ**: a hidden thought, supposition
φιλοσοφώτερος, **-η**, **-ον**: more philosophical
φυγή, **ἡ**: flight

Δείνων: Dinon of Colophon (3rd. c. BCE) wrote a history of the Persians

ἐκ τῆς μάχης: "the flight *from the battle*" i.e. Typhon's battle with Horus

ἐπ᾽ ὄνου: "flight *upon an ass*"

ἑπτὰ ἡμέρας: acc. of time, "for seven days"

σωθέντα: aor. part. pass. agreeing with acc. subject of **γεννῆσαι**, "that (Typhon) *having been saved* begat"

εἰσὶ κατάδηλοι: "they are clearly" + *part.*

ἀπ᾽ ἄλλης δ᾽ ἀρχῆς: "from some other starting point" i.e. other than the demonological approach discussed in sections 25-31. Plutarch now turns to allegorizing myths, something that goes back to at least Theagenes of Rhegium (fl. 6th c. BCE)

τῶν ... δοκούντων: part. attrib. gen., "the simplest *of those seeming* to say"

σκεψώμεθα: aor. subj. hortatory, "let us examine!"

ὥσπερ ... οὕτω: "*just as* the Greeks ... *just so* among the Egyptians"

τὸν χρόνον: acc. pred., "they allegorize *as time*" etc.

Ἴσιδι συνόντα τῇ γῇ, Τυφῶνα δὲ τὴν θάλασσαν, εἰς ἣν ὁ Νεῖλος ἐμπίπτων ἀφανίζεται καὶ διασπᾶται, πλὴν ὅσον ἡ γῆ μέρος ἀναλαμβάνουσα καὶ δεχομένη γίγνεται γόνιμος ὑπ' αὐτοῦ. καὶ θρῆνός ἐστιν ἱερὸς ἐπὶ τοῦ Νείλου γενόμενος, θρηνεῖ δὲ τὸν ἐν τοῖς ἀριστεροῖς γινόμενον μέρεσιν, ἐν δὲ τοῖς δεξιοῖς φθειρόμενον. Αἰγύπτιοι γὰρ οἴονται τὰ μὲν ἑῷα τοῦ κόσμου πρόσωπον εἶναι, τὰ δὲ πρὸς βορρᾶν δεξιά, τὰ δὲ πρὸς νότον ἀριστερά· φερόμενος οὖν ἐκ τῶν νοτίων ὁ Νεῖλος, ἐν δὲ τοῖς βορείοις ὑπὸ τῆς θαλάσσης καταναλισκόμενος εἰκότως λέγεται τὴν μὲν γένεσιν ἐν τοῖς ἀριστεροῖς ἔχειν, τὴν δὲ φθορὰν ἐν τοῖς δεξιοῖς. διὸ τήν τε θάλασσαν οἱ ἱερεῖς ἀφοσιοῦνται καὶ τὸν ἅλα Τυφῶνος ἀφρὸν καλοῦσι, καὶ τῶν ἀπαγορευομένων ἕν ἐστιν αὐτοῖς ἐπὶ τραπέζης ἅλα μὴ προτίθεσθαι· καὶ

ἅλς, **ἁλός**, **ἡ**: salt
ἀναλαμβάνω: to take up
ἀπαγορεύω: to forbid
ἀριστερός: left, on the left hand side
ἀφανίζομαι: to become unseen
ἀφοσιόω: to purify from pollution
ἀφρός, **ὁ**: foam
βόρειος, **-α**, **-ον**: northern
βορρᾶς, **ὁ**: the north
γένεσις, **-εως**, **ἡ**: an origin, birth
γόνιμος, **-ον**: productive, fruitful
δεξιός, **-ά**, **-όν**: on the right hand side
δέχομαι: to take, accept, receive
διασπάω: to tear asunder, part forcibly
εἰκότως: *(adv.)* in all likelihood, reasonably
ἐμπίτνω: fall into (**εἰς**)
ἑῷος, **-α**, **-ον**: of the morning, eastern
θάλασσα, **ἡ**: the sea
θρηνέω: to sing a dirge, lament
θρῆνος, **ὁ**: a funeral-song, lament
καταναλίσκω: to use up, consume
κόσμος, **ὁ**: the cosmos
μέρος, **-εος**, **τό**: a part, share
νότιος, **-α**, **-ον**: southern
νότος, **ὁ**: the south
πλήν: except
πρόσωπον, **τό**: the face
προτίθημι: to set out, add
σύνειμι: to be with + *dat.*
τράπεζα, **-ης**, **ἡ**: a table
φθείρω: to ruin, waste, spoil, destroy
φθορά, **ἡ**: destruction, ruin, perdition

ὅσον ... μέρος: acc., "except *what part* (of the Nile)"
ὑπ' αὐτοῦ: expressing agency, "becomes fruitful *by it*" i.e. by the Nile
ἐπὶ τοῦ Νείλου:"has arisen *about the Nile*"
τὸν ... γινόμενον ... φθειρόμενον: attrib., "the one rising ... being destroyed" i.e. the Nile
Τυφῶνος ἀφρὸν: "the spit of Seth"
τῶν ἀπαγορευομένων: part. gen. partitive, "one *of the things forbidden* to them"
μὴ προτίθεσθαι: inf. representing a prohibition, "*not to set out* salt on the table"

κυβερνήτας οὐ προσαγορεύουσιν, ὅτι χρῶνται θαλάττῃ καὶ τὸν βίον ἀπὸ τῆς θαλάττης ἔχουσιν· οὐχ ἥκιστα δὲ καὶ τὸν ἰχθὺν ἀπὸ ταύτης προβάλλονται τῆς αἰτίας καὶ τὸ μισεῖν ἰχθύι γράφουσιν. ἐν Σάι γοῦν ἐν τῷ προπύλῳ τοῦ ἱεροῦ τῆς Ἀθηνᾶς ἦν γεγλυμμένον βρέφος, γέρων καὶ μετὰ τοῦτον ἱέραξ, ἐφεξῆς δ' ἰχθύς, ἐπὶ πᾶσι δ' ἵππος ποτάμιος. ἐδήλου δὲ συμβολικῶς «ὦ γινόμενοι καὶ ἀπογινόμενοι, θεὸς ἀναίδειαν μισεῖ.» τὸ μὲν γὰρ βρέφος γενέσεως σύμβολον, φθορᾶς

child old man falcon fish hippopotamus

αἰτία, ***ἡ***: a cause, reason
ἀναίδεια: shamelessness, impudence
ἀπογίνομαι: to be away from, have no part in
βίος, ***ὁ***: life, livelihood
βρέφος, ***-εος***, ***τό***: the babe in the womb
γένεσις, ***-εως***, ***ἡ***: birth
γέρων, ***-οντος***, ***ὁ***: an old man
γλύφω: to carve, engrave
γοῦν: at any rate
γράφω: to write
δηλόω: to show, exhibit
ἐφεξῆς: *(adv.)* in order, in a row
ἥκιστα: *(adv.)* least
ἱέραξ, ***ὁ***: a hawk, falcon
ἱερόν, ***τό***: a temple
ἵππος, ***ὁ***: a horse
κυβερνήτης, ***-ου***, ***ὁ***: a steersman, helmsman
μισέω: to hate
ποτάμιος, ***-α***, ***-ον***: of or from a river
προβάλλω: to throw before, reject
πρόπυλον, ***τό***: the pylon of an Egyptian temple
προσαγορεύω: to address, greet
συμβολικῶς: symbolically
σύμβολον, ***τό***: a symbol of + *gen.*
φθορά, ***ἡ***: destruction
χράομαι: to use + *dat.*

ἀπὸ ταύτης ... τῆς αἰτίας: "for this reason"

ἰχθύι: dat. instrumental, "they write 'hatred' *with a fish*" i.e. the hieroglyph Gardiner K 2:

ἐν Σάι: the temple to Athena (=Isis) there and another inscription were mentioned in section 9 above

ἦν γεγλυμμένον: perf. part. in periphrastic past tense, "had been inscribed"

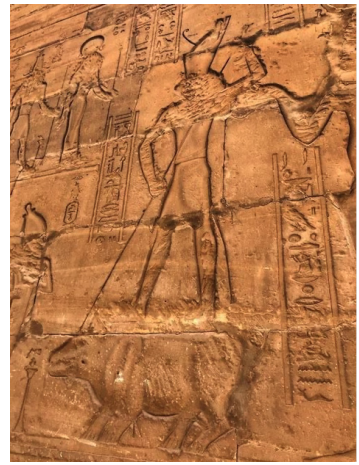
βρέφος ... ἵππος ποτάμιος: the hieroglyphs described (see above) cannot be read in the way Plutarch suggests, but enough is right to show that he was in contact with a source who knew hieroglyphs

ἐπὶ πᾶσι: "behind them all" i.e. last

ὦ γινόμενοι καὶ ἀπογινόμενοι: voc. pl., "O you coming into being and passing away"

θεὸς ... φθορᾶς: these words are a restoration of a lacuna based on a similar inscription described by Clement of Alexandria in Thebes.

δ' ὁ γέρων· ἱέρακι δὲ τὸν θεὸν φράζουσιν, ἰχθύι δὲ μῖσος, ὥσπερ εἴρηται, διὰ τὴν θάλατταν, ἵππῳ ποταμίῳ δ' ἀναίδειαν· [364] λέγεται γὰρ ἀποκτείνας τὸν πατέρα τῇ μητρὶ βίᾳ μίγνυσθαι. δόξειε δ' ἂν καὶ τὸ ὑπὸ τῶν Πυθαγορικῶν λεγόμενον, ὡς ἡ θάλαττα Κρόνου δάκρυόν ἐστιν, αἰνίττεσθαι τὸ μὴ καθαρὸν μηδὲ σύμφυλον αὐτῆς. ταῦτα μὲν οὖν ἔξωθεν εἰρήσθω κοινὴν ἔχοντα τὴν ἱστορίαν.



Horus restrains Seth as a hippopotamus

αἰνίττομαι: to speak in riddles, hint at
ἀποκτείνω: to kill, slay
βία, ***ἡ***: force
δάκρυον, ***τό***: a tear
ἔξωθεν: *(adv.)* from without, openly
θάλαττα, ***ἡ***: the sea
ἱστορία, ***ἡ***: a learning by inquiry
καθαρός, ***-όν***: clean, spotless
κοινός, ***-ή***, ***-όν***: common, shared in common
μήτηρ, ***μητρός***, ***ἡ***: a mother
μιγνύμι: to mingle with + *dat.*
μῖσος, ***-εος***, ***τό***: hate, hatred
πατήρ, ***πατερός***, ***ὁ***: a father
σύμφυλος, ***-ον***: of the same stock or race
φράζω: to indicate X *(acc.)* with *(dat.)*

τὸν θεὸν: the article is generic, "they indicate *a god* with a falcon" corresponding to the hieroglyph of a falcon on a perch (𓅃)

ἰχθύι: a fish is used as a determinative for an expression for "abomination"

ὥσπερ εἴρηται: in section 7, where the sea's alien status is discussed in the context of a prohibition against fish

ἵππῳ ποταμίῳ: Seth is sometimes represented as a hippopotamus, and the hippopotamus goddess Thoueris (Taweret) is said to be the concubine of Seth in section 19 above.

ἀποκτείνας: aor. part., "for (the hippopotamus) *having killed* his father"

βίᾳ: dat. of manner, "forcibly" but neither incest nor patricide is a traditional part of Seth's myth.

δόξειε: aor. opt. potential, "the saying *might seem to*" + *inf.*

ὡς ... ἐστιν: ind. stat. after ***λεγόμενον***, "the saying *that the sea is the tear of Cronos*"

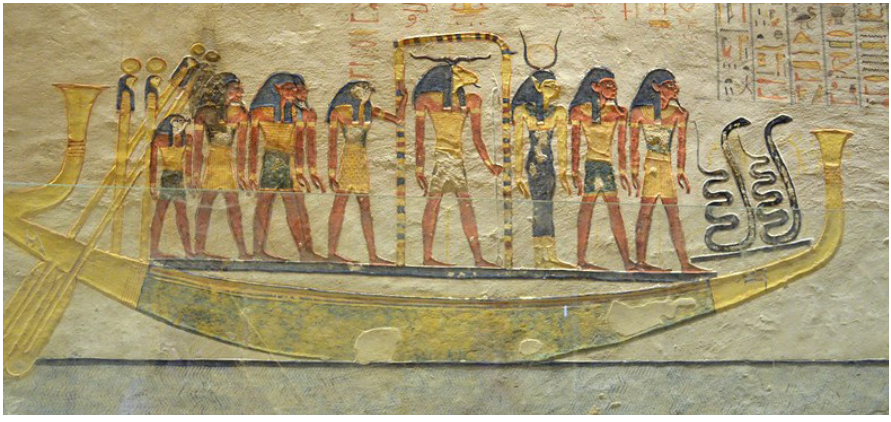
τὸ μὴ καθαρὸν μηδὲ σύμφυλον: "the sea's *unclean and alien element*"

εἰρήσθω: perf. imper., "let these things be said"

ἔχοντα: pres. part., causal, "*since they are* common knowledge"

33. οἱ δὲ σοφώτεροι τῶν ἱερέων οὐ μόνον τὸν Νεῖλον Ὄσιριν καλοῦσιν οὐδὲ Τυφῶνα τὴν θάλασσαν, ἀλλ' Ὄσιριν μὲν ἁπλῶς ἅπασαν τὴν ὑγροποιὸν ἀρχὴν καὶ δύναμιν, αἰτίαν γενέσεως καὶ σπέρματος οὐσίαν νομίζοντες, Τυφῶνα δὲ πᾶν τὸ αὐχμηρὸν καὶ πυρῶδες καὶ ξηραντικὸν ὅλως καὶ πολέμιον τῇ ὑγρότητι· διὸ καὶ πυρρόχρουν γεγονέναι τῷ σώματι καὶ πάρωχρον νομίζοντες οὐ πάνυ προθύμως ἐντυγχάνουσιν οὐδ'

αἰτία, ***ἡ***: a cause
ἁπλῶς: *(adv.)* simply
ἀρχή, ***ἡ***: first principle
αὐχμηρός, ***-ά***, ***-όν***: dry, dusty
δύναμις, ***-εως***, ***ἡ***: power
ἐντυγχάνω: to meet with + *dat.*
καλέω: to call, name
ξηραντικός, ***-ή***, ***-όν***: causing to dry up
ὅλως: *(adv.)* completely
οὐσία, ***ἡ***: essence
πάνυ: *(adv.)* altogether, entirely
πάρωχρος, ***-ον***: rather pale, sallow
πολέμιος, ***-α***, ***-ον***: hostile to + *dat.*
προθύμως: *(adv.)* readily, eagerly
πυρρόχρους, ***-ουν***: of red complexion
πυρώδης, ***-ες***: like fire, fiery
σοφώτερος, ***-η***, ***-ον***: more wise
σπέρμα, ***-ατος***, ***τό***: seed
ὑγροποιός, ***-όν***: producing moisture
ὑγρότης, ***-ατος***, ***ἡ***: wetness, moisture



The ram-headed Ra on his solar boat moving through the Amduat.
Horus, Isis and others join him on his journey

ἡδέως ὁμιλοῦσι τοῖς τοιούτοις τὴν ὄψιν ἀνθρώποις. τὸν δ' Ὄσιριν αὖ πάλιν μελάγχρουν γεγονέναι μυθολογοῦσιν, ὅτι πᾶν ὕδωρ καὶ γῆν καὶ ἱμάτια καὶ νέφη μελαίνει μιγνύμενον, καὶ τῶν νέων ὑγρότης ἐνοῦσα παρέχει τὰς τρίχας μελαίνας, ἡ δὲ πολίωσις οἷον ὠχρίασις ὑπὸ ξηρότητος ἐπιγίνεται τοῖς παρακμάζουσι. καὶ τὸ μὲν ἔαρ θαλερὸν καὶ γόνιμον καὶ προσηνές, τὸ δὲ φθινόπωρον ὑγρότητος ἐνδείᾳ καὶ φυτοῖς πολέμιον καὶ ζῴοις νοσῶδες. ὁ δ' ἐν Ἡλίου πόλει τρεφόμενος βοῦς, ὃν «Μνεῦιν» καλοῦσιν (Ὀσίριδος δ' ἱερόν, ἔνιοι δὲ καὶ τοῦ Ἄπιδος πατέρα νομίζουσι), μέλας ἐστὶ καὶ δευτέρας ἔχει τιμὰς μετὰ τὸν Ἆπιν. ἔτι τὴν Αἴγυπτον ἐν τοῖς μάλιστα μελάγγειον οὖσαν, ὥσπερ τὸ μέλαν τοῦ ὀφθαλμοῦ,

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αὖ: *(adv.)* anew, afresh
γόνιμος, **-ον**, **-η**, **-ον**: productive, fruitful
δεύτερος, **-α**, **-ον**: second
ἔαρ, **τό**: spring
ἔνδεια, **ἡ**: want, lack of + *gen.*
ἔνιοι, **-αι**, **-α**: some
ἐπιγίνομαι: to occur
ἔτι: *(adv.)* again
ζῷον, **τό**: a living being, animal
ἡδέως: *(adv.)* sweetly, pleasantly
θαλερός, **-ά**, **-όν**: blooming, fresh
θρίξ, **τριχός**, **ἡ**: a hair of the head
ἱερός, **-α**, **-ον**: sacred to + *gen.*
ἱμάτιον, **τό**: an outer garment
μελάγγειος, **-ον**: with black earth
μελάγχρους, **-ουν**: of dark complexion
μελαίνω: to blacken
μέλας, **μέλαινα**, **μέλα**: black
μέλας, **μέλαινα**, **μέλαν**: black
μιγνύμι: to mingle, mix
μυθολογέω: to tell mythic tales
νέος, **-α**, **-ον**: young
νέφος, **-εος**, **τό**: a cloud
νοσώδης, **-ες**: sickly, diseased
ξηρότης, **-ητος**, **ἡ**: dryness
οἷον: just like
ὁμιλέω: to consort with + *dat.*
ὀφθαλμός, **ὁ**: the eye
ὄψις: look, appearance, aspect
πάλιν: *(adv.)* again
παρακμάζω: to be past the prime, be older
παρέχω: to provide
πολέμιος, **-α**, **-ον**: hostile to + *dat.*
πολίωσις, **-εως**, **ἡ**: becoming grey
προσηνής, **-ές**: soft, gentle, kind
τιμή, **ἡ**: honor, value
τρέφω: to nourish, raise
ὑγρότης, **-ατος**, **ἡ**: wetness, moisture
ὕδωρ, **τό**: water
φθινόπωρον, **τό**: late autumn
φυτόν, **τό**: a plant
ὠχρίασις, **-εως**, **ἡ**: a turning pale, paleness

τὴν ὄψιν: acc. of respect, "with men such as this *in appearance*"
ἐνοῦσα: pres. part. of **ἐν-ειμι**, "the moisture *being present within*"
ἐν Ἡλίου πόλει: the Mnevis bull of Heliopolis is parallel to the Apis bull of Memphis, but the latter was more prominent
ἐν τοῖς μάλιστα: "in most parts" i.e. generally

«Χημίαν» καλοῦσι καὶ καρδίᾳ παρεικάζουσι· θερμὴ γάρ ἐστι καὶ ὑγρὰ καὶ τοῖς νοτίοις μέρεσι τῆς οἰκουμένης, ὥσπερ ἡ καρδία τοῖς εὐωνύμοις τοῦ ἀνθρώπου, μάλιστα ἐγκέκλεισται καὶ προσκεχώρηκεν.

34. *Ἥλιον δὲ καὶ Σελήνην οὐχ ἅρμασιν ἀλλὰ πλοίοις ὀχήμασι χρωμένους περιπολεῖν φασιν αἰνιττόμενοι τὴν ἀφ' ὑγροῦ τροφὴν αὐτῶν καὶ γένεσιν. οἴονται δὲ καὶ Ὅμηρον ὥσπερ Θαλῆν μαθόντα παρ' Αἰγυπτίων ὕδωρ ἀρχὴν ἁπάντων καὶ γένεσιν τίθεσθαι· τὸν γὰρ Ὠκεανὸν Ὄσιριν εἶναι, τὴν δὲ Τηθὺν Ἶσιν ὡς τιθηνουμένην πάντα καὶ συνεκτρέφουσαν.*

αἰνίττομαι: to speak in riddles, hint at
ἅπας, ἅπασα, ἅπαν: quite all, the whole
ἅρμα, -ατος, τό: a chariot
γένεσις, -εως, ἡ: an origin, source, productive cause
ἐγκλείω: to enclose
εὐώνυμος, ἡ: propitious, left
θερμός, -ή, -όν: warm
καρδία, ἡ: the heart
μανθάνω: to learn
μέρος, -εος, τό: a part, share
νότιος, -α, -ον: southern
οἰκουμένη, ἡ: the inhabited world
ὄχημα, -ατος, τό: a conveyance
παρεικάζω: to compare to + *dat.*
περιπολέω: to go round
πλοῖον, τό: a ship, vessel
προσχωρέω: to approach, support
συνεκτρέφω: to nourish along with
Τηθύς, -ύος, ἡ: Tethys
τίθημι: to set, establish
τιθηνέω: take care of, tend
τροφή, ἡ: nourishment
ὑγρός, -ά, -όν: wet, moist
Χημία, ἡ: Black-land (=Egyptian *kmt*)
Ὠκεανός, -οῦ, ὁ: Oceanus

θερμὴ: pred., "(the black land) is *warm* and moist"

τοῖς νοτίοις μέρεσι: dat. instrumental, "enclosed *by the southern parts*"

εὐωνύμοις: sc. ***μέρεσι***, "enclosed *by the left* (parts)" this being the lucky side for the Greeks

ὀχήμασι: dat. pred., "use boats *as conveyances*" the Egyptian sun-god was conveyed in a boat on a celestial river during the day, and through the underworld back to the east in the night, whereas Greek tradition assigns chariots to these deities.

Ὅμηρον ὥσπερ Θαλῆν: Homer, *Iliad* 14. 201 calls Ocean the "origin of the gods" (***θεῶν γένεσιν***). Thales of Miletus (d. 548 BCE), who reportedly visited Egypt, claimed that water is the ***ἀρχή*** of all things.

μαθόντα: aor. part., "*after having learned* from the Egyptians"

Ὠκεανὸν: his normal Egyptian parallel is Nun, the god of the primeval waters

Τηθὺν: the wife of Oceanus whose name is derived from the verb ***τιθηνέω***

ὡς τιθηνουμένην: part. causal, "because she nourishes"

καὶ γὰρ Ἕλληνες τὴν τοῦ σπέρματος πρόεσιν «ἀπουσίαν» καλοῦσι καὶ «συνουσίαν» τὴν μῖξιν, καὶ τὸν υἱὸν ἀπὸ τοῦ «ὕδατος» καὶ τοῦ «ὗσαι,» καὶ τὸν Διόνυσον «ὕην» ὡς κύριον τῆς ὑγρᾶς φύσεως οὐχ ἕτερον ὄντα τοῦ Ὀσίριδος· καὶ γὰρ τὸν Ὄσιριν Ἑλλάνικος «Ὕσιριν» ἔοικεν ἀκηκοέναι ὑπὸ τῶν ἱερέων λεγόμενον· οὕτω γὰρ ὀνομάζων διατελεῖ τὸν θεόν, εἰκότως ἀπὸ τῆς φύσεως καὶ τῆς εὑρέσεως.

ἀκούω: to hear
ἀπουσία, **ἡ**: absence
διατελέω: to continue to do + *part.*
ἔοικα: to seem to + *inf. (perf.)*
ἐοικότως: *(adv.)* reasonably, suitably
εὕρεσις, **-εως**, **ἡ**: a finding, discovery
κύριος: a lord, master
μῖξις, **ἡ**: a mingling, sexual union
ὀνομάζω: to name
πρόεσις, **-εως**, **ἡ**: an emission
σπέρμα, **-ατος**, **τό**: that which is sown
συνουσία, **ἡ**: intercourse
ὑγρός, **-ά**, **-όν**: wet, moist
ὕδωρ, **ὕδατος**, **τό**: water
υἱός, **ὁ**: a son
ὕω: to send rain, to rain
φύσις, **φύσεως**, **ἡ**: the nature

ὕην: pres. inf. of **ὕω**, "to rain"

ὄντα: causal, "*because he is* nothing other"

οὐχ ἕτερον ... τοῦ Ὀσίριδος: "nothing other than Osiris" i.e. both Dionysus and Osiris are masters of the moist nature

Ἑλλάνικος: an historian of the 5th c. BCE, whose spelling of Osiris's name may in fact be closer to the pronunciation of the Egyptian *wsir*, although its mention here is clearly meant to associate the name with **ὗσαι**, "to rain"

ἀκηκοέναι: perf. inf. of **ἀκούω**, after **ἔοικεν**, "he seems *to have heard*"

ὀνομάζων διατελεῖ: "he consistently names"

τῆς εὑρέσεως: "and *from the discovery*" i.e. of his rite, this word too sounding like **Ὕσιρις**

Verbal adjectives ending in **-τεος, -η, -ον** are comparable to the Latin gerundive. They are most often used periphrastically and impersonally with the verb **ἐστι** either expressed or implied:

θετέον	**τίθημι**	it must be placed
εἰκαστέον	**εἰκάζω**	it must be likened
χρηστέον	**χράομαι**	it must be used
ἀνοιστέον	**ἀνοίσω**	it must be referred
νομιστέον	**νομίζω**	it must be believed
ἀγαπητέον	**ἀγαπάω**	it must be loved
ῥητέον	**ῥέω**	it must be said

35. *Ὅτι μὲν οὖν ὁ αὐτός ἐστι Διονύσῳ, τίνα μᾶλλον ἢ σὲ γινώσκειν, ὦ Κλέα, δὴ προσῆκόν ἐστιν, ἀρχηίδα μὲν οὖσαν ἐν Δελφοῖς τῶν Θυιάδων, τοῖς δ' Ὀσιριακοῖς καθωσιωμένην ἱεροῖς ἀπὸ πατρὸς καὶ μητρός; εἰ δὲ τῶν ἄλλων ἕνεκα δεῖ μαρτύρια παραθέσθαι, τὰ μὲν ἀπόρρητα κατὰ χώραν ἐῶμεν, ἃ δ' ἐμφανῶς δρῶσι θάπτοντες τὸν Ἆπιν οἱ ἱερεῖς, ὅταν παρακομίζωσιν ἐπὶ σχεδίας τὸ σῶμα, βακχείας οὐδὲν ἀποδεῖ· καὶ γὰρ νεβρίδας περικαθάπτονται καὶ θύρσους φοροῦσι καὶ*

ἀποδέω: to lack
ἀπόρρητος, **-ον**: forbidden, secret
ἀρχηίς, **-ιδός**, **ἡ**: a leader
Βακχεία, **ἡ**: the feast of Bacchus
γινώσκω: to know, learn
δεῖ: it is necessary to + *inf.*
δράω: to do
ἐάω: to allow, leave aside
ἐμφανῶς: *(adv.)* openly
ἕνεκα: for the sake of + *gen.*
θάπτω: to bury with funeral rites
Θυιάδες, **αἱ**: a group of Bacchantes
θύρσος, **ὁ**: the thyrsus or Bacchic wand
ἱερά, **τά**: sacred rites
καθωσιόω: to consecrate to + *dat.*
μαρτύριον, **τό**: a testimony, proof
νεβρίς, **-ῖδος**, **ἡ**: a fawnskin
παρακομίζω: to escort
παρατίθημι: to place beside, add
περικαθάπτω: to fasten on all round
προσήκω: to be fitting
σχεδία, **ἡ**: a raft, float
φορέω: to carry constantly
χώρα, **ἡ**: a place

ὁ αὐτός: pred. nom., "that (Osiris) is *the same*" + *dat.*

μᾶλλον ἢ: "whom *more than* you?"

σὲ ... ὦ Κλέα δὴ: "you Clea of all persons"

προσῆκόν ἐστιν: part. used as an adjective, "is it fitting?" + *inf.*

ἐν Δελφοῖς: "in Delphi"

τῶν Θυιάδων: i.e. an official group of worshippers of Dionysus of whom Clea is the leader

καθωσιωμένην: the term implies priesthood rather than simply initiation

τῶν ἄλλων ἕνεκα: "for the sake of others" i.e. besides Clea

κατὰ χώραν: "leave *in its place*" i.e. unmentioned

ἐῶμεν: pres. subj. hortatory, "let us leave aside!" indicating the standard reluctance to divulge secret rites

ὅταν παρακομίζωσιν: pres. subj. general temporal, "*whenever they escort* the body." Although Plutarch equates Dionysus with Osiris, he now adduces Dionysiac elements in the Apis burial, which suggests that what is meant by **τοῖς Ὀσιριακοῖς ἱεροῖς** above is the cult of Sarapis.

βοαῖς χρῶνται καὶ κινήσεσιν ὥσπερ οἱ κάτοχοι τοῖς περὶ τὸν Διόνυσον ὀργιασμοῖς. διὸ καὶ ταυρόμορφα Διονύσου ποιοῦσιν ἀγάλματα πολλοὶ τῶν Ἑλλήνων· αἱ δ' Ἠλείων γυναῖκες καὶ παρακαλοῦσιν εὐχόμεναι «ποδὶ βοείῳ τὸν θεὸν ἐλθεῖν» πρὸς αὐτάς. Ἀργείοις δὲ «βουγενὴς» Διόνυσος ἐπίκλην ἐστίν· ἀνακαλοῦνται δ' αὐτὸν ὑπὸ σαλπίγγων ἐξ ὕδατος ἐμβάλλοντες εἰς τὴν ἄβυσσον ἄρνα τῷ Πυλαόχῳ· τὰς δὲ σάλπιγγας ἐν θύρσοις ἀποκρύπτουσιν, ὡς Σωκράτης ἐν τοῖς περὶ ὁσίων εἴρηκεν. ὁμολογεῖ δὲ καὶ τὰ Τιτανικὰ καὶ Νυκτέλια τοῖς λεγομένοις Ὀσίριδος διασπασμοῖς καὶ ταῖς ἀναβιώσεσι καὶ παλιγγενεσίαις: ὁμοίως δὲ καὶ τὰ περὶ τὰς ταφάς. [365] Αἰγύπτιοί τε γὰρ Ὀσίριδος πολλαχοῦ θήκας,

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ἄβυσσος, **-ον**: an abyss
ἄγαλμα, **-ατος**, **τό**: a statue
ἀναβίωσις, **-εως**, **ἡ**: a reviving
ἀνακαλέω: to summon from (**ἐξ**)
ἀποκρύπτω: to hide away
Ἀργεῖοι, **οἱ**: the Argives
ἀρήν, **ἀρνός**, **ὁ**: a lamb
βόειος, **-α**, **-ον**: of an ox
βοή, **ἡ**: a loud cry, shout
βουγενής, **-ές**: born of an ox
γυνή, **-αικός ἡ**: a woman
διασπασμός, **ὁ**: tearing in pieces
εἴρηκα: to speak *(perf.)*
ἐμβάλλω: to throw in, put in
ἐπίκλην: *(adv.)* by surname, epithet
εὔχομαι: to pray
θήκη, **ἡ**: a coffin
κάτοχος, **-ον**: possessed
κίνησις, **ἡ**: movement, motion
νυκτέλιον, **τό**: a night festival of Dionysus
ὁμοίως: *(adv.)* similarly
ὁμολογέω: to agree with + *dat.*
ὀργιασμός, **ὁ**: ecstatic celebrations
ὅσιος, **-α**, **-ον**: holy
παλιγγενεσία, **ἡ**: a rebirth
παρακαλέω: to call to
ποιέω: to make
πολλαχοῦ: *(adv.)* in many places
πούς, **ποδός**, **ὁ**: a foot
πυλάοχος, **ὁ**: a gate-keeper
σάλπιγξ, **-ιγγος**, **ἡ**: a trumpet
ταυρόμορφος, **-ον**: bull-formed
ταφή, **ἡ**: burial
Τιτανικός, **-ή**, **-όν**: of or for the Titans

βοαῖς: the comparison of the lamentations at the burial of the Apis and the "shouts" at the feasts of Dionysus seems strained, as do, some of the other comparisons

Ἠλείων: "the women *of Elis*" in the western Peloponnese. Plutarch quotes the hymn more fully in *Quaest. Graec*. 36, 299a-b.

ὑπὸ σαλπίγγων: the agency expression, "summon *with trumpets*"

Σωκράτης: a little-known historian from the 3-2 century BCE, author of *Concerning the Holy Ones*

τὰ Τιτανικὰ: a reference to the story of the attack and dismemberment of Zagreus (=Dionysus) by the Titans

ὥσπερ εἴρηται, δεικνύουσι, καὶ Δελφοὶ τὰ τοῦ Διονύσου λείψανα παρ' αὐτοῖς παρὰ τὸ χρηστήριον ἀποκεῖσθαι νομίζουσι, καὶ θύουσιν οἱ ὅσιοι θυσίαν ἀπόρρητον ἐν τῷ ἱερῷ τοῦ Ἀπόλλωνος, ὅταν αἱ Θυιάδες ἐγείρωσι τὸν Λικνίτην. ὅτι δ' οὐ μόνον τοῦ οἴνου Διόνυσον, ἀλλὰ καὶ πάσης ὑγρᾶς φύσεως Ἕλληνες ἡγοῦνται κύριον καὶ ἀρχηγόν, ἀρκεῖ Πίνδαρος μάρτυς εἶναι λέγων (*frag.* 153):

δενδρέων δὲ νομὸν Διόνυσος πολυγαθὴς
αὐξάνοι, ἁγνὸν φέγγος ὀπώρας·

διὸ καὶ τοῖς τὸν Ὄσιριν σεβομένοις ἀπαγορεύεται δένδρον ἥμερον ἀπολλύναι καὶ πηγὴν ὕδατος ἐμφράττειν.

ἁγνός, **-ή**, **-όν**: holy
ἀπαγορεύω: to forbid
ἀπόκειμαι: to be laid away
ἀπόλλυμι: to destroy utterly, kill, slay
ἀπόρρητος, **-ον**: forbidden, secret
ἀρκέω: to be strong, suffice + *inf.*
ἀρχηγός, **ἡ**: beginning
αὐξάνω: to make large, increase
δεικνύω: to point out
Δελφοί, **οἱ**: the Delphians
δένδρεον, **τό**: a tree
δένδρον, **τό**: a tree
ἐγείρω: to awaken, rouse
ἐμφράττω: to block in
ἡγέομαι: to consider, think
ἥμερος, **-η**, **-ον**: cultivated
Θυιάδες, **αἱ**: a group of Bacchantes
θυσία, **ἡ**: an offering, sacrifice
θύω: to sacrifice
λείψανον, **τό**: a remain, relic
λικνίτης, **ὁ**: he of the basket
μάρτυς, **ὁ**: a witness
νομός, **ὁ**: a pasture
οἶνος, **ὁ**: wine
ὀπώρα, **ἡ**: autumn
πηγή, **ἡ**: a well
πολυγηθής, **-ές**: much-cheering
σέβομαι: to revere
ὑγρός, **-ά**, **-όν**: wet, moist
φέγγος, **-εος**, **τό**: light, splendour, lustre
χρηστήριον, **τό**: an oracle
ἄγαλμα, **-ατος**, **τό**: a statue

ὥσπερ εἴρηται: in sections 19 and 21 above
λείψανα: referring to the myth of the dismemberment of Dionysus-Zagreus by the Titans
τὸν Λικνίτην: an epithet of Dionysus, connected with fertility
Πίνδαρος: (518-438 BCE), the most famous of the lyric poets
αὐξάνοι: pres. opt. expressing a wish, "may Dionysus increase!"
φέγγος: either the second object of **αὐξάνοι** or in apposition to Dionysus
ἀπολλύναι: pres. inf. after **ἀπαγορεύεται**, "it is forbidden *to kill*"

36. οὐ μόνον δὲ τὸν Νεῖλον, ἀλλὰ πᾶν ὑγρὸν ἁπλῶς «Ὀσίριδος ἀπορροὴν» καλοῦσι, καὶ τῶν ἱερῶν ἀεὶ προπομπεύει τὸ ὑδρεῖον ἐπὶ τιμῇ τοῦ θεοῦ. καὶ θρύῳ βασιλέα καὶ τὸ νότιον κλίμα τοῦ κόσμου γράφουσι, καὶ μεθερμηνεύεται τὸ θρύον «ποτισμὸς καὶ κύησις πάντων» καὶ δοκεῖ γεννητικῷ μορίῳ τὴν φύσιν ἐοικέναι. τὴν δὲ τῶν Παμυλίων ἑορτὴν ἄγοντες, ὥσπερ εἴρηται, φαλλικὴν οὖσαν ἄγαλμα προτίθενται καὶ περιφέρουσιν, οὗ τὸ αἰδοῖον τριπλάσιόν ἐστιν· ἀρχὴ γὰρ ὁ θεός, ἀρχὴ δὲ πᾶσα τῷ γονίμῳ

ἄγω: to do
ἀεί: *(adv.)* always, for ever
αἰδοῖον, τό: the genitals
ἁπλῶς: *(adv.)* generally
ἀπορροή, ἡ: an efflux
ἀρχή, ἡ: an origin, first cause
γεννητικός, -ή, -όν: generative, productive
γόνιμος, -ον: productive, fruitful
γράφω: to write
ἔοικα: to be like + *dat. (perf.)*
ἑορτή, ἡ: a festival, holiday
θρύον, τό: a rush
κλίμα, -ατος, τό: an inclination, region
κόσμος, ὁ: the cosmos
κύησις, -εως, ἡ: conception
μεθερμηνεύω: translate
μόριον, τό: a part
νότιος, -α, -ον: southern
περιφέρω: to carry round
ποτισμός, ὁ: irrigation
προπομπεύω: to go before X *(gen.)* in a procession
προτίθημι: to place before, display
τριπλάσιος, -α, -ον: triple
ὑδρεῖον, τό: a water-bucket
φαλλικός, -ή, -όν: phallic

Ὀσίριδος ἀπορροὴν: the expression is repeated in section 49 below

θρύῳ: dat. instrumental, "they write *with a rush*" Plutarch is referring to two words *nsw* and *rsy* whose first element is Gardiner M23 (), a "rush," which looks vaguely like a male member

γεννητικῷ μορίῳ: "similar to *the generative part*" i.e. to the male member

τὴν φύσιν: acc. of respect, "similar *in nature*"

ὥσπερ εἴρηται: in section 12 above the phallic festival Pamylia is mentioned, but this seems to be a Dionysian importation.

τῷ γονίμῳ: dat. instrumental, "reproduces *by a productive element*"

πολλαπλασιάζει τὸ ἐξ αὑτῆς. τὸ δὲ πολλάκις εἰώθαμεν καὶ «τρὶς» λέγειν, ὡς τό «τρισμάκαρες» καὶ (*Odyssey* 8. 340):

δεσμοὶ μὲν τρὶς τόσσοι ἀπείρονες,

εἰ μὴ νὴ Δία κυρίως ἐμφαίνεται τὸ τριπλάσιον ὑπὸ τῶν παλαιῶν· ἡ γὰρ ὑγρὰ φύσις ἀρχὴ καὶ γένεσις οὖσα πάντων ἐξ αὑτῆς τὰ πρῶτα τρία σώματα, γῆν ἀέρα καὶ πῦρ, ἐποίησε. καὶ γὰρ ὁ προστιθέμενος τῷ μύθῳ λόγος, ὡς τοῦ Ὀσίριδος ὁ Τυφὼν τὸ αἰδοῖον ἔρριψεν εἰς τὸν ποταμόν, ἡ δ' Ἶσις οὐχ εὗρεν, ἀλλ' ἐμφερὲς ἄγαλμα θεμένη καὶ κατασκευάσασα τιμᾶν καὶ φαλληφορεῖν ἔταξεν, ἐνταῦθα δὴ περιχωρεῖ διδάσκων,

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ἄγαλμα, **-ατος**, **τό**: an image
ἀήρ, **ἀέρος**, **ὁ**: the air
αἰδοῖον, **τό**: the genitals
ἀπείρων, **-ον**: boundless, infinite
δεσμός, **ὁ**: a shackle
διδάσκω: to teach
ἔθω: to be accustomed
ἐμφαίνω: to indicate
ἐμφερής, **-ές**: resembling
κατασκευάζω: to furnish fully
κυρίως: *(adv.)* properly, literally
παλαιός, **-ά**, **-όν**: old, ancient
περιχωρέω: to go round, follow + *part.*
πολλάκις: *(adv.)* many, often
πολλαπλασιάζω: multiply
ποταμός, **ὁ**: a river
προστίθημι: to put to, add to + *dat.*
πῦρ, **τό**: fire
ῥίπτω: to throw, cast, hurl
τάττω: to arrange, instruct to + *inf.*
τίθημι: to set, put
τόσσος, **-η**, **-ον**: so many
τρίς: *(adv.)* thrice, three times
τρίσμακαρ, **-αρος**, **ὁ**: thrice-blest
φαλληφορέω: carry a phallus in procession

τὸ ἐξ αὑτῆς: "that which is outside of itself"
τὸ δὲ πολλάκις: i.e. the idea of "many"; although Plutarch is referring to the Greek practice, the Egyptians used three strokes (///) to indicate the plural
εἰώθαμεν: perf. with present meaning, "*we are accustomed* to say"
νὴ Δία: "by Zeus" i.e. indeed
ὑπὸ τῶν παλαιῶν: "is meant *by the ancients*" i.e. ancient Greek philosophers
ἔρριψεν: aor. of **ῥίπτω**, "Typhon *threw* into the river"
οὐχ εὗρεν: unaugmented aor. of **εὑρίσκω**, "Isis *did not find*"
θεμένη: aor. part. mid. of **τίθημι**, "having set down"
ἔταξεν: aor. of **τάττω**, "she instructed to" + *inf.*
ἐνταῦθα δὴ: "teaching *in this very part* (of the myth)"
περιχωρεῖ διδάσκων: the subject is **λόγος** "the account *is consequently teaching*"

ὅτι τὸ γόνιμον καὶ τὸ σπερματικὸν τοῦ θεοῦ πρώτην ἔσχεν ὕλην τὴν ὑγρότητα καὶ δι' ὑγρότητος ἐνεκράθη τοῖς πεφυκόσι μετέχειν γενέσεως. ἄλλος δὲ λόγος ἐστὶν Αἰγυπτίων, ὡς Ἄποπις, Ἡλίου ὢν ἀδελφὸς, ἐπολέμει τῷ Διί, τὸν δ' Ὄσιριν ὁ Ζεὺς συμμαχήσαντα καὶ συγκαταστρεψάμενον αὐτῷ τὸν πολέμιον παῖδα θέμενος Διόνυσον προσηγόρευσε. καὶ τούτου δὲ τοῦ λόγου τὸ μυθῶδες ἔστιν ἀποδεῖξαι τῆς περὶ φύσιν ἀληθείας ἁπτόμενον. Δία μὲν γὰρ Αἰγύπτιοι τὸ πνεῦμα καλοῦσιν, ᾧ πολέμιον τὸ αὐχμηρὸν καὶ πυρῶδες· τοῦτο δ'

ἀδελφός, **ὁ**: a brother
ἀληθεία, **ἡ**: the truth
ἀποδεικνύω: to show
ἅπτω: to fasten, bind
αὐχμηρός, **-ά**, **-όν**: dry, dusty
ἐγκεράννυμι: to mix in + *dat.*
μετέχω: to partake of + *gen.*
μυθώδης, **-ες**: legendary, fabulous
παῖς, **παιδός**, **ὁ**: a child
πνεῦμα, **-ατος**, **τό**: moving air, wind
πολεμέω: to make war against + *dat.*
πολέμιος, **ὁ**: an enemy
προσαγορεύω: to address, name
πυρώδης, **-ες**: fiery
σπερματικός, **-ή**, **-όν**: seminal
συγκαταστρέφω: to overturn X *(acc.)* along with Y *(dat.)*
συμμαχέω: to be an ally with + *dat.*
ὑγρότης, **-ατος**, **ἡ**: wetness, moisture
ὕλη, **ἡ**: matter

τὸ σπερματικὸν: substantive use of adjective, "the productive and *seminal part* of the god"

πρώτην ... **ὕλην**: acc. pred., "contained moisture *as its primal matter*"

ἔσχεν: aor. of **ἔχω**, "*contained* moisture"

ἐνεκράθη: aor. pass. of **ἐγκεράννυμι**, "was mixed in with"

τοῖς πεφυκόσι: perf. part. of **φύω** dat. after **ἐνεκράθη**, "mixed in with *those things which naturally*" + *inf.*

Ἄποπις: the great underworld snake demon who must be defeated by the son god every night, as recorded in the *Amduat* and other Egyptian texts. In this he is aided by Osiris and Seth, among others.

συμμαχήσαντα καὶ συγκαταστρεψάμενον: aor. part. causal acc., Osiris *because he was his ally and overcame* his enemy"

αὐτῷ: dat. after the two participles, "fought with *him* ... overcame along with *him*" i.e. with Zeus

παῖδα: acc. pred., "having made him (Osiris) *his child*"

ἔστιν: "*it is possible* to show"

περὶ φύσιν: "the truth *about the natural world*" i.e. the physical allegory to follow

ἁπτόμενον: pres. part. in ind. stat. after **ἀποδεῖξαι**, "to show *that it is fastened to*" + *gen.*

τοῦτο: i.e. the **πνεῦμα**

ἥλιος μὲν οὐκ ἔστι, πρὸς δ' ἥλιον ἔχει τινὰ συγγένειαν· ἡ δ' ὑγρότης σβεννύουσα τὴν ὑπερβολὴν τῆς ξηρότητος αὔξει καὶ ῥώννυσι τὰς ἀναθυμιάσεις, ὑφ' ὧν τὸ πνεῦμα τρέφεται καὶ τέθηλεν.

ἀναθυμίασις, ***-εως***, ***ἡ***: an exhalation
αὔξω: to increase, augment
ἥλιος, ***ὁ***: the sun
θάλλω: to bloom, abound
ξηρότης, ***-ητος***, ***ἡ***: dryness
ῥώννυμι: to strengthen
σβέννυμι: to quench, put out
συγγένεια, ***ἡ***: kinship
τρέφω: to nourish
ὑγρότης, ***-ατος***, ***ἡ***: wetness, moisture
ὑπερβολή, ***ἡ***: an excess

τέθηλεν: perf. with present meaning of ***θάλλω***, "by which the wind *abounds*"

Many verbs ending in ***-νυμι*** become regularized as ***-ω*** verbs in late Greek. Plutarch generally prefers the later version of these verbs. Here are some examples from the verb **δείκνυμι/δεικνύω**. The bold forms are from *On Isis and Osiris*:

Attic	Late Greek
δεικνύασι	**δεικνύουσι**
δεικνῦσαν	**δεικνύουσαν**
δεικνύμενα	δεικνυόμενα
ἀπεδείκνυντο	ἀπεδεικνύοντο
δεικνύμενον	δεικνυόμενον
δεικνύντες	δεικνύοντες
δεικνῦντος	**δεικνύοντος**

Other verbs ending in ***-νυμι/-νυω***:
πήγνυμι: to make fast, crystalize
μίγνυμι: to mix, mingle
ῥήγνυμι: to break
σκεδάννυμι: to scatter
σβέννυμι: to quench, extinguish
κεράννυμι: to mix
ῥώννυμι: to strengthen
ζεύγνυμι: to unyoke
κατείργνυμι: to hinder

Seth attacks Apophis in the underworld

37. ἔτι δὲ τὸν κιττὸν Ἕλληνές τε καθιεροῦσι Διονύσῳ καὶ παρ' Αἰγυπτίοις λέγεται «χενόσιρις» ὀνομάζεσθαι σημαίνοντος τοῦ ὀνόματος, ὥς φασι, «φυτὸν Ὀσίριδος.» Ἀρίστων τοίνυν ὁ γεγραφὼς Ἀθηναίων ἀποικίας ἐπιστολῇ τινι Ἀλεξάρχου περιέπεσεν, ἐν ᾗ Διὸς ἱστορεῖται καὶ Ἴσιδος υἱὸς ὢν ὁ Διόνυσος ὑπ' Αἰγυπτίων οὐκ «Ὄσιρις» ἀλλ' «Ἀρσαφὴς» λέγεσθαι δηλοῦντος «τὸ ἀνδρεῖον» τοῦ ὀνόματος. ἐμφαίνει δὲ τοῦτο καὶ ὁ Ἑρμαῖος ἐν τῇ πρώτῃ περὶ τῶν Αἰγυπτίων ἑορτῶν: «ὄβριμον» γάρ φησι μεθερμηνευόμενον εἶναι τὸν Ὄσιριν. ἐῶ δὲ Μνασέαν τῷ Ἐπάφῳ προστιθέντα τὸν Διόνυσον καὶ τὸν Ὄσιριν καὶ τὸν

ἀνδρεῖος, **-*α***, **-*ον***: manly
ἀποικία, ***ἡ***: a colony settlement
δηλόω: to show, mean
ἐάω: to allow, pass over
ἐμφαίνω: to exhibit, display
ἑορτή: a feast, holiday
ἐπιστολή, ***ἡ***: a message, letter
ἱστορέω: to record, report
καθιερόω: to dedicate X *(acc.)* to Y *(dat.)*
κιττός, ***ὁ***: ivy
μεθερμηνεύω: to translate
ὄβριμος, **-*ον***: strong, mighty
ὀνομάζω: to name, call
περιπίπτω: to come upon + *dat.*
προστίθημι: to associate X *(acc.)* with Y *(dat.)*
σημαίνω: to indicate
τοίνυν: therefore, accordingly
φυτόν, ***τό***: a plant, tree

χενόσιρις: the word does not occur in extant Egyptian texts and ivy was probably transferred to the cult of Osiris from the cult of Dionysus

ὀνομάζεσθαι: pres. inf. ind. stat., "it is said that ivy *is called*"

σημαίνοντος: gen. abs., "the name *indicating*"

Ἀρίστων: author of a book on Athenian colonies and mentioned by Strabo (d. 24 CE) as his contemporary

ὁ γεγραφὼς: perf. part., "the one who wrote"

υἱὸς ὢν: ind. stat. "is reported *to be the son*"

Ἀρσαφὴς: the minor upper Egyptian god Heryshaf, "he who is upon the lake"

λέγεσθαι: ind. stat., "Dionysus is reported *to be called*"

ὁ Ἑρμαῖος: late 1st c. CE

ὄβριμον: a translation of Egyptian *wsr* (𓅱𓊹𓂋) which is close to *wsjr*, the name of Osiris

μεθερμηνευόμενον εἶναι: periphrastic inf., "to be translated"

Μνασέαν: fl. 150 BCE, author of a book on Libya

τῷ Ἐπάφῳ: "he of the touch" was the son of Io, born to her after her wanderings ended in Egypt. Io and Isis were often linked by Greek writers.

Σάραπιν, ἐὼ καὶ Ἀντικλείδην λέγοντα τὴν Ἶσιν Προμηθέως οὖσαν θυγατέρα Διονύσῳ συνοικεῖν· αἱ γὰρ εἰρημέναι περὶ τὰς ἑορτὰς καὶ τὰς θυσίας οἰκειότητες ἐναργεστέραν τῶν μαρτύρων τὴν πίστιν ἔχουσι.

38. τῶν τ' ἄστρων τὸν σείριον Ἴσιδος νομίζουσιν ὑδραγωγὸν [366] ὄντα καὶ τὸν λέοντα τιμῶσι καὶ χάσμασι λεοντείοις τὰ τῶν ἱερῶν θυρώματα κοσμοῦσιν, ὅτι πλημμυρεῖ Νεῖλος (Aratus, *Phaenomena* 151):

ἠελίου τὰ πρῶτα συνερχομένοιο λέοντι.

ὡς δὲ Νεῖλον «Ὀσίριδος ἀπορροήν,» οὕτως «Ἴσιδος σῶμα» γῆν λέγουσι καὶ νομίζουσιν οὐ πᾶσαν, ἀλλ' ἧς ὁ Νεῖλος ἐπιβαίνει σπερμαίνων καὶ μιγνύμενος· ἐκ δὲ τῆς συνουσίας

ἀπορροή, **ἡ**: flowing off, stream
ἄστρα, **τά**: the stars
ἐναργέστερος, **-η**, **-ον**: more palpable, compelling
ἐπιβαίνω: to go upon + *gen.*
ἥλιος, **-ου**, **ὁ**: the sun
θυγάτηρ, **-τέρος**, **ἡ**: a daughter
θύρωμα, **τό**: a doorway
θυσία, **ἡ**: a mode of offering
κοσμέω: to order, arrange
λεόντειος, **-α**, **-ον**: of a lion
λέων, **-οντος**, **ὁ**: a lion
μάρτυς, **-υρος**, **ὁ**: an eye-witness
μιγνύω: to mingle with
νομίζω: to believe, suppose
οἰκειότης, **-ητος**, **ἡ**: a relationship
πίστις, **-εως**, **ἡ**: trust
πλημμυρέω: to overflow
σείριος, **ὁ**: the scorcher
σπερμαίνω: to sow with seed
συνέρχομαι: to go along with + *dat.*
συνοικέω: to dwell together with + *dat.*
συνουσία, **ἡ**: a mingling
τιμάω: to honor
ὑδραγωγός, **-όν**: bringing water
χάσμα, **-ατος**, **τό**: an open jaw

Ἀντικλείδην: 3rd c. BCE author of a book on Alexander
εἰρημέναι: perf. part. pass. of **εἴρηκα**, "*the already mentioned* relationships"
τῶν μαρτύρων: gen. of description, "the testimony *of eye-witnesses*"
τὸν σείριον: Sirius, the dog-star, Sothis in Egyptian
Ἴσιδος: gen. pred., "think it to be *of Isis*"
ὄντα: causal, "*since it is water*-bearing"
τὸν λέοντα: i.e. the constellation Leo
συνερχομένοιο: gen. abs., "the sun *coming near*" + *dat.*
ὡς ... **οὕτως**: correlatives, "just as ... so also"
ἐπιβαίνει: "as much as the Nile *goes upon*" i.e. in the inundation

ταύτης γεννῶσι τὸν Ὧρον. ἔστι δ' Ὧρος ἡ πάντα σῴζουσα καὶ τρέφουσα τοῦ περιέχοντος ὥρα καὶ κρᾶσις ἀέρος, ὃν ἐν τοῖς ἕλεσι τοῖς περὶ Βοῦτον ὑπὸ Λητοῦς τραφῆναι λέγουσιν· ἡ γὰρ ὑδατώδης καὶ διάβροχος γῆ μάλιστα τὰς σβεννυούσας καὶ χαλώσας τὴν ξηρότητα καὶ τὸν αὐχμὸν ἀναθυμιάσεις τιθηνεῖται. «Νέφθυν» δὲ καλοῦσι τῆς γῆς τὰ ἔσχατα καὶ παρόρεια καὶ ψαύοντα τῆς θαλάττης· διὸ καὶ «Τελευτὴν» ἐπονομάζουσι τὴν Νέφθυν καὶ Τυφῶνι δὲ συνοικεῖν λέγουσιν. ὅταν δ' ὑπερβαλὼν καὶ πλεονάσας ὁ Νεῖλος ἐπέκεινα πλησιάσῃ τοῖς ἐσχατεύουσι, τοῦτο μῖξιν

ἀήρ, **ἀέρος**, **ὁ**: the lower air, the air
ἀναθυμίασις, **-εως**, **ἡ**: an exhalation
αὐχμός, **ὁ**: a drought
γεννάω: to beget, engender
διάβροχος, **-ον**: very wet, soaked
ἕλος, **-εος**, **τό**: low ground by rivers
ἐπέκεινα: *(adv.)* beyond
ἐπονομάζω: to name or call
ἔσχατα, **τά**: outermost edge
ἐσχατεύω: to be at the end
κρᾶσις, **-εως**, **ἡ**: a mixing, blending
μῖξις, **ἡ**: the mingling with (**πρὸς**)
ξηρότης, **-ητος**, **ἡ**: dryness
παρόρεια, **τά**: boundaries
περιέχω: to encompass, embrace, surround
πλεονάζω: to increase
πλησιάζω: to approach + *dat.*
σβέννυμι: to quench, put out
συνοικέω: to dwell together with + *dat.*
σῴζω: to save, preserve
τελευτή, **ἡ**: a finishing, end
τιθηνέω: to tend, nurse
ὑδατώδης, **-ες**: watery
ὑπερβάλλω: to overflow
χαλάω: to slacken, loosen
ψαύω: to touch + *gen.*
ὥρα, **ἡ**: a season

Ὧρος ... **ὥρα**: Plutarch connects the name of Horus with the word for a season, which often means the best season
τοῦ περιέχοντος ... **ἀέρος**: "mixing *of the surrounding air*"
περὶ Βοῦτον: cf. ch. 18 above
ὑπὸ Λητοῦς: "by Leto" i.e. Egyptian cobra goddess Wadjet
τραφῆναι: aor. inf. pass. of **τρέφω**, "whom they say *to have been nurtured*"
τὰς σβεννυούσας ... **ἀναθυμιάσεις**: "nurse *the exhalations that quench*"
Νέφθυν: for the adultery of Nephthys and Osiris and their son Anubis, see ch. 14.
πλησιάσῃ: aor. subj. in general temporal clause, "whenever the Nile *approaches*"
τοῖς ἐσχατεύουσι: "those being at the end" i.e. the outlying regions

Ὀσίριδος πρὸς Νέφθυν καλοῦσιν ὑπὸ τῶν ἀναβλαστανόντων φυτῶν ἐλεγχομένην· ὧν καὶ τὸ μελίλωτόν ἐστιν, οὗ φησι μῦθος ἀπορρυέντος καὶ ἀπολειφθέντος αἴσθησιν γενέσθαι Τυφῶνι τῆς περὶ τὸν γάμον ἀδικίας. ὅθεν ἡ μὲν Ἶσις ἔτεκε γνησίως τὸν Ὧρον, ἡ δὲ Νέφθυς σκότιον τὸν Ἄνουβιν. ἐν μέντοι ταῖς διαδοχαῖς τῶν βασιλέων ἀναγράφουσι τὴν Νέφθυν Τυφῶνι γημαμένην πρώτην γενέσθαι στεῖραν· εἰ δὲ τοῦτο μὴ περὶ γυναικὸς ἀλλὰ περὶ τῆς θεοῦ λέγουσιν, αἰνίττονται τὸ παντελῶς τῆς γῆς ἄγονον καὶ ἄκαρπον ὑπὸ στερρότητος.

Wadjet: : Cobra goddess represented as a woman

ἄγονος, **ον**: sterile
ἀδικία, **ἡ**: an injustice, wrong
αἰνίττομαι: to speak in riddles, intimate
αἴσθησις, **ἡ**: perception, knowledge
ἄκαρπος, **-ον**: fruitless
ἀναβλαστάνω: to shoot up, grow up again
ἀναγράφω: to inscribe and set up
ἀπολείπω: to leave behind
ἀπορρέω: to flow away, fall down
βασιλεύς, **-έως**, **ὁ**: a king, pharaoh
γαμέομαι: to be wed to + *dat.*
γάμος, **ὁ**: a marriage
γνησίως: *(adv.)* legitimately
διαδοχή, **ἡ**: a succession
ἐλέγχω: to prove
μελίλωτον, **τό**: melilot (a kind of clover)
μέντοι: indeed, to be sure
μῦθος, **ὁ**: word, story
ὅθεν: whence
παντελῶς: *(adv.)* completely
σκότιος, **-α**, **-ον**: in the dark, in secret
στεῖρα, **ἡ**: a barren woman
στερρότης, **-ητος**, **ἡ**: barrenness
τίκτω: to give birth

ὑπὸ τῶν ἀναβλαστανόντων φυτῶν: expressing agency although no personal agent is denoted, "by the sprouting plants"
ἀπορρυέντος καὶ ἀπολειφθέντος: aor. part. pass. agreeing with **οὗ** and referring to the melilot, "which *having fallen down and having been left behind*" a melilot garland is mentioned in section 14 above as evidence of the adultery
αἴσθησιν: acc. pred., "say to have become *a perception*" i.e. a sign of their adultery
γημαμένην: aor. part., "*having been wed* to Typhon"
ἄγονον καὶ ἄκαρπον: rendered substantives by **τὸ**, "the complete *sterility* of the land"
ὑπὸ στερρότητος: "by her barrenness" referring either to the earth or to Nephthys

39. ἡ δὲ Τυφῶνος ἐπιβουλὴ καὶ τυραννὶς αὐχμοῦ δύναμις ἦν ἐπικρατήσαντος καὶ διαφορήσαντος τήν τε γεννῶσαν ὑγρότητα τὸν Νεῖλον καὶ αὔξουσαν, ἡ δὲ συνεργὸς αὐτοῦ βασιλὶς Αἰθιόπων αἰνίττεται πνοὰς νοτίους ἐξ Αἰθιοπίας· ὅταν γὰρ αὗται τῶν ἐτησίων ἐπικρατήσωσι τὰ νέφη πρὸς τὴν Αἰθιοπίαν ἐλαυνόντων καὶ κωλύσωσι τοὺς τὸν Νεῖλον αὔξοντας ὄμβρους καταρραγῆναι, κατέχων ὁ Τυφὼν ἐπιφλέγει, καὶ τότε κρατήσας παντάπασι τὸν Νεῖλον εἰς ἐνατίον ὑπ' ἀσθενείας συσταλέντα καὶ ῥυέντα κοῖλον καὶ

Αἰθίοποι, **οἱ**: the Ethiopians
ἀσθένεια, **ἡ**: want of strength, weakness
αὔξω: to increase, augment
αὐχμός, **ὁ**: drought
βασιλίς, **-ίδος**, **ἡ**: a queen
γεννάω: to beget, engender
διαφορέω: to spread abroad, disperse
δύναμις, **ἡ**: power, might
ἐλαύνω: to drive, set in motion toward (**πρὸς**)
ἐπιβουλή, **ἡ**: a plot
ἐπικρατέω: to rule over, overcome + *gen.*
ἐπιφλέγω: to burn up, consume
ἐτήσιαι, **ἐτησίων**, **οἱ**: periodic winds
καταρρήγνυμι: to crash down
κατέχω: to hold in check
κοῖλος, **-η**, **-ον**: hollow
κρατέω: to be strong, overcome
κωλύω: to prevent X *(acc.)* from Y *(inf.)*
νέφος, **-εος**, **τό**: a cloud
νότιος, **-α**, **-ον**: southern, moist
ὄμβρος, **ὁ**: heavy rain
παντάπασι: *(adv.)* altogether, wholly
πνοή, **-ῆς**, **ἡ**: a blast of wind
ῥέω: to flow
συνεργός, **ἡ**: an ally
συστέλλω: to draw together,contract
τότε: *(adv.)* at that time, then
τυραννίς, **-ίδος**, **ἡ**: tyranny, sovereignty
ὑγρότης, **-ατος**, **ἡ**: wetness, moisture

ἐπικρατήσαντος καὶ διαφορήσαντος: aor. part., "of the drought *that rules over and disperses*"

γεννῶσαν ... αὔξουσαν: pres. part., "the moisture *begetting and increasing* the Nile"

βασιλὶς Αἰθιόπων: the queen is named Aso in ch. 13.

αὗται: nom., "these" i.e. the southern winds

ἐπικρατήσωσι: aor. subj. in general temporal clause, "whenever these *overcome* the Etesian winds" which come from the north

κωλύσωσι: aor. subj., "whenever they *prevent* the rains from" + *inf.*

αὔξοντας: acc. pl., "the rains *which increase* the Nile"

συσταλέντα: aor. part. pass., "having been contracted"

ῥυέντα: aor. part. pass. with middle meaning, "*having flowed* shallow" i.e. its flow diminished

ταπεινὸν ἐξέωσεν εἰς τὴν θάλασσαν. ἡ γὰρ λεγομένη κάθειρξις εἰς τὴν σορὸν Ὀσίριδος οὐδὲν ἔοικεν ἀλλ᾽ ἢ κρύψιν ὕδατος καὶ ἀφανισμὸν αἰνίττεσθαι· διὸ μηνὸς Ἀθὺρ ἀφανισθῆναι τὸν Ὄσιριν λέγουσιν, ὅτε τῶν ἐτησίων ἀπολειπόντων παντάπασιν ὁ μὲν Νεῖλος ὑπονοστεῖ, γυμνοῦται δ᾽ ἡ χώρα, μηκυνομένης δὲ τῆς νυκτός, αὔξεται τὸ σκότος, ἡ δὲ τοῦ φωτὸς μαραίνεται καὶ κρατεῖται δύναμις, οἱ δ᾽ ἱερεῖς ἄλλα τε δρῶσι σκυθρωπὰ καὶ βοῦν διάχρυσον ἱματίῳ μέλανι βυσσίνῳ περιβάλλοντες ἐπὶ πένθει τῆς θεοῦ δεικνύουσι (βοῦν γὰρ Ἴσιδος εἰκόνα καὶ γῆν νομίζουσιν) ἐπὶ τέτταρας ἡμέρας ἀπὸ τῆς ἑβδόμης ἐπὶ δέκα ἑξῆς. καὶ γὰρ τὰ πενθούμενα τέσσαρα,

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ἀπολείπω: to leave over or behind
αὔξω: to make large, increase, augment
ἀφανίζομαι: to disappear, become unseen
ἀφανισμός, **ὁ**: the destruction, disappearance
βοῦς, **ἡ**: a cow
βύσσινος, **-η**, **-ον**: made of linen
γυμνόω: to become naked
δεικνύω: to exhibit
δέκα (*indecl.*): ten
διάχρυσος, **-ον**: interwoven with gold
δράω: to do
ἕβδομος, **-η**, **-ον**: seventh
εἰκών, **-όνος**, **ἡ**: a likeness, image of + *gen.*
ἑξῆς: *(adv.)* one after another, in a row
ἐξωθέω: to force out
ἡμέρα, **ἡ**: a day
ἱερεύς, **-εως**, **ὁ**: a priest, sacrificer
ἱμάτιον, **τό**: an outer garment
κάθειρξις, **-εως**, **ἡ**: shutting in, confining
κρύψις, **-εως**, **ἡ**: a hiding, concealment
μαραίνω: to put out or quench
μείς, **μηνός**, **ἡ**: a month
μέλας, **μελαίνα**, **μέλαν**: black
μηκύνω: to lengthen, prolong
νύξ, **νυκτός**, **ἡ**: the night
πενθέω: to mourn, lament
πένθος, **-εος**, **τό**: grief, sorrow
περιβάλλω: to throw round
σκότος, **-εος**, **τό**: darkness
σκυθρωπός, **-όν**: sullen, sorrowful
σορός, **ἡ**: a coffin
ταπεινός, **-ή**, **-όν**: low
τέσσαρες, **-α**: four
ὑπονοστέω: to go back, retire
φῶς, **φωτός**, **τό**: daylight
χώρα, **ἡ**: the land

λεγομένη: "the *so-called* shutting up"

μηνὸς Ἀθὺρ: gen. of time, "in the course of the month of Hathyr." What follows describes the festival celebrating the death, mourning and resurrection of Osiris, which occurs in the month of Khoiak, not Hathyr

ἀφανισθῆναι: aor. inf. pass., "that Osiris *vanished*"

ἀπολειπόντων: gen. abs., "with the etesian winds *stopping*"

ἄλλα τε ... καὶ: "they do *other things and especially*"

ἐπὶ πένθει τῆς θεοῦ: "show *as a mark of mourning of the goddess*" i.e. of Isis for Osiris

τὰ πενθούμενα τέσσαρα: "for there are *four things being lamented*"

πρῶτον μὲν ὁ Νεῖλος ἀπολείπων καὶ ὑπονοστῶν, δεύτερον δὲ τὰ βόρεια πνεύματα κατασβεννύμενα κομιδῇ τῶν νοτίων ἐπικρατούντων, τρίτον δὲ τὸ τὴν ἡμέραν ἐλάττονα γίνεσθαι τῆς νυκτός, ἐπὶ πᾶσι δ' ἡ τῆς γῆς ἀπογύμνωσις ἅμα τῇ τῶν φυτῶν ψιλότητι τηνικαῦτα φυλλορροούντων. τῇ δ' ἐνάτῃ ἐπὶ δέκα νυκτὸς ἐπὶ θάλασσαν κατίασι, καὶ τὴν ἱερὰν κίστην οἱ στολισταὶ καὶ οἱ ἱερεῖς ἐκφέρουσι χρυσοῦν ἐντὸς ἔχουσαν κιβώτιον, εἰς ὃ ποτίμου λαβόντες ὕδατος ἐγχέουσι, καὶ γίνεται κραυγὴ τῶν παρόντων ὡς εὑρημένου τοῦ Ὀσίριδος· εἶτα γῆν κάρπιμον φυρῶσι τῷ ὕδατι καὶ συμμίξαντες ἀρώματα καὶ θυμιάματα τῶν πολυτελῶν ἀναπλάττουσι

ἅμα: together with + *dat.*
ἀναπλάττω: to form anew
ἀπογύμνωσις, **-εως**, **ἡ**: stripping bare of + *gen.*
ἄρωμα, **ατος**, **τό**: an aromatic spice
βόρειος, **-α**, **-ον**: northern
δεύτερος, **-α**, **-ον**: second
ἐγχέω: to pour in
εἶτα: next
ἐκφέρω: to carry out of
ἐλάττων, **-ον**: smaller, less
ἔνατος, **-η**, **-ον**: ninth
ἐντός: *(adv.)* within, inside
εὑρίσκω: to find
θυμίαμα, **-ατος**, **τό**: incense
κάρπιμος, **-ον**: fruit-bearing, fruitful
κατασβέννυμι: to put out, quench
κάτειμι: to go down *(fut.)*
κιβώτιον, **τό**: a casket
κίστη, **ἡ**: a box, chest
κομιδῇ: *(adv.)* exactly, just
κραυγή, **ἡ**: a crying out, shout
λαμβάνω: to take
πάρειμι: to be present
πνεῦμα, **-ατος**, **τό**: a wind
πολυτελής, **-ές**: very expensive, very costly
πότιμος, **-ον**: drinkable, fresh
στολιστής, **ὁ**: an priest in charge of vestments
συμμίγνύω: to mix together
τηνικαῦτα: *(adv.)* at that time, then
τρίτος, **-η**, **-ον**: the third
φυλλορροέω: to shed the leaves
φυράω: to mix X *(acc.)* with Y *(dat.)*
χρυσοῦς, **-ῆ**, **-οῦν**: gilded,
ψιλότης, **-ητος**, **ἡ**: nakedness

ἐπικρατούντων: gen. abs., "the southern winds *overcoming*"
γίνεσθαι: articular inf., "*the becoming* less"
τῆς νυκτός: gen. of comparison after **ἐλάττονα**, "less than *the night*"
ἐπὶ πᾶσι: "above all" i.e. the fourth thing
τῇ δ' ἐνάτῃ ἐπὶ δέκα: sc. **ἡμέρᾳ** "on the ninth and ten" i.e. the 19th day
νυκτὸς: gen. of time, "at night"
εἰς ὃ ... ἐγχέουσι: "into which they pour"
ὕδατος: gen. partitive, "they pour *some water*"
ὡς εὑρημένου: gen. abs. in ind. stat., "that Osiris *is found* "

μηνοειδὲς ἀγαλμάτιον καὶ τοῦτο στολίζουσι καὶ κοσμοῦσιν ἐμφαίνοντες ὅτι γῆς οὐσίαν καὶ ὕδατος τοὺς θεοὺς τούτους νομίζουσι.

40. τῆς δ' Ἴσιδος πάλιν ἀναλαμβανούσης τὸν Ὄσιριν καὶ αὐξανούσης τὸν Ὧρον [367] ἀναθυμιάσεσι καὶ ὁμίχλαις καὶ νέφεσι ῥωννύμενον, ἐκρατήθη μέν, οὐκ ἀνῃρέθη δ' ὁ Τυφών· οὐ γὰρ εἴασεν ἡ κυρία τῆς γῆς θεὸς ἀναιρεθῆναι παντάπασι τὴν ἀντικειμένην τῇ ὑγρότητι φύσιν, ἀλλ' ἐχάλασε καὶ ἀνῆκε βουλομένη διαμένειν τὴν κρᾶσιν· οὐ γὰρ ἦν κόσμον εἶναι τέλειον ἐκλιπόντος καὶ ἀφανισθέντος τοῦ πυρώδους. εἰ δὲ ταῦτα μὴ λέγεται παρ' αὐταῖς ἀπεικότως, οὐδ' ἐκεῖνον ἄν τις ἀπορρίψειε τὸν λόγον, ὡς Τυφὼν μὲν

ἀγαλμάτιον, **τό**: a little image
ἀναθυμίασις, **-εως**, **ἡ**: an exhalation
ἀναιρέω: to destroy
ἀναλαμβάνω: to take up
ἀνίημι: to release
ἀντίκειμαι: to oppose + *dat.*
ἀπεικότως: *(adv.)* unreasonably
ἀπορρίπτω: to throw away, reject
αὐξάνω: to make large, nourish
ἀφανίζω: to make unseen
βούλομαι: to wish + *inf.*
διαμένω: to remain
ἐάω: to allow
ἐκλείπω: to leave out, omit
ἐμφαίνω: to reflect, indicate
θεός, **ἡ**: the goddess
κοσμέω: to decorate
κόσμος, **ὁ**: the cosmos
κρᾶσις, **ἡ**: a mixing, blending
κύριος, **-α**, **-ον**: having power over + *gen.*
μηνοειδής, **-ές**: crescent-shaped
νέφος, **-εος**, **τό**: a cloud, mass or pile of clouds
ὁμίχλη, **ἡ**: a mist
οὐσία, **ἡ**: essence
πάλιν: *(adv.)* back, again
παντάπασι: *(adv.)* wholly
πυρώδης, **-ες**: fiery
ῥώννυμι: to strengthen
στολίζω: to equip, dress
τέλειος, **-α**, **-ον**: finished, complete
χαλάω: to slacken, yield

ἀναλαμβανούσης ... αὐξανούσης: gen. abs., "Isis *taking up ... nourishing*"
ῥωννύμενον: "Horus *being strengthened*"
ἀναιρεθῆναι: aor. inf. pass. after **εἴασεν**, "allowed *to be destroyed*"
ἀνῆκε: aor. of **ἀνα-ίημι**: "she released him"
οὐ γὰρ ἦν: "for it would not be possible"
ἀφανισθέντος: aor. part. pass. gen. abs., "the fiery *having vanished*"
ἐκεῖνον ... τὸν λόγον: "that famous story"
ἄν τις ἀπορρίψειε: aor. opt. potential, "neither *could anyone reject*"

ἐκράτει πάλαι τῆς Ὀσίριδος μοίρας· θάλασσα γὰρ ἦν ἡ Αἴγυπτος. διὸ πολλὰ μὲν ἐν τοῖς μετάλλοις καὶ τοῖς ὄρεσιν εὑρίσκεται μέχρι νῦν κογχύλια· πᾶσαι δὲ πηγαὶ καὶ φρέατα πάντα πολλῶν ὑπαρχόντων ἁλμυρὸν ὕδωρ καὶ πικρὸν ἔχουσιν, ὡς ἂν ὑπόλειμμα τῆς πάλαι θαλάσσης ἕωλον ἐνταυθοῖ συνερρυηκός. ὁ δ' Ὧρος χρόνῳ τοῦ Τυφῶνος ἐπεκράτησε, τουτέστιν εὐκαιρίας ὀμβρίων γενομένης ὁ Νεῖλος ἐξώσας τὴν θάλασσαν ἀνέφηνε τὸ πεδίον καὶ ἀνεπλήρωσε ταῖς προσχώσεσιν. ὃ δὴ μαρτυροῦσαν ἔχει τὴν αἴσθησιν· ὁρῶμεν γὰρ ἔτι νῦν ἐπιφέροντι τῷ ποταμῷ νέαν ἰλὺν καὶ

αἴσθησις, ***-εως***, ***ἡ***: perception by the senses, observation
ἁλμυρός, ***-ά***, ***-όν***: salt, briny
ἀναπληρόω: to fill up
ἀναφαίνω: to reveal
ἐνταυθοῖ: *(adv.)* hither
ἐξωθέω: to thrust out, force out
ἐπικρατέω: to overcome + *gen.*
ἐπιφέρω: to bring, put or lay upon
εὐκαιρία, ***ἡ***: an opportune supply
εὑρίσκω: to find
ἕωλος, ***-ον***: stale
ἰλύς, ***ἡ***: mud, slime
κογχύλιον, ***τό***: a small kind of mussel or cockle
κρατέω: to rule over + *gen.*
μαρτυρέω: to to bear witness
μέταλλον, ***τό***: a mine or quarry
μέχρι: up to
μοῖρα, ***-ας***, ***ἡ***: a part, portion
νέος, ***-α***, ***-ον***: new
ὄμβρια, ***ἡ***: rain
ὁράω: to see, observe
ὄρος, ***-εος***, ***τό***: a mountain
πάλαι: *(adv.)* long ago
πεδίον, ***τό***: a plain
πηγή, ***ἡ***: running waters, streams
πικρός, ***-ά***, ***-όν***: bitter
ποταμός, ***ὁ***: a river, stream
πρόσχωσις, ***-εως***, ***ἡ***: a process of silting
συρρέω: to flow together, collect
τουτέστι: that is to say
ὑπάρχω: to begin, be
ὑπόλειμμα, ***-ατος***, ***τό***: remnant, remainder
φρέαρ, ***-ατος***, ***τό***: a well
χρόνος, ***ὁ***: time

μέχρι νῦν: "up to the present." Evidence that Egypt was once a sea is also noted by Herodotus *Histories* 2. 11-12. Prehistoric Egypt was indeed covered by the Tethys Sea.
ὑπαρχόντων: gen. abs., "there *being* many"
ὡς ἂν ... συνερρυηκός: perf. part. in alleged cause, "*as if* a remnant *had collected* here"
ἀνέφηνε: aor. of ***ἀνα-φαίνω***, "*revealed* the plain"
γενομένης: gen. abs., "a supply of rain *having occurred*"
ὃ δὴ: "which very thing" i.e. in and of itself
μαρτυροῦσαν: acc. pred., "has observation *as witnessing*"
τῷ ποταμῷ: dat. after ***ὑποχωροῦν***, "yielding before *the river*"

προαγαγόντι τὴν γῆν κατὰ μικρὸν ὑποχωροῦν ὀπίσω τὸ πέλαγος καὶ τὴν θάλασσαν ὕψος τῶν ἐν βάθει λαμβανόντων διὰ τὰς προσχώσεις ἀπορρέουσαν· τὴν δὲ Φάρον, ἣν Ὅμηρος ἤδει δρόμον ἡμέρας ἀπέχουσαν Αἰγύπτου, νῦν μέρος οὖσαν αὐτῆς, οὐκ αὐτὴν ἀναδραμοῦσαν οὐδὲ προσαναβᾶσαν, ἀλλὰ τῆς μεταξὺ θαλάττης ἀναπλάττοντι τῷ ποταμῷ καὶ τρέφοντι τὴν ἤπειρον ἀνασταλείσης. ἀλλὰ ταῦτα μὲν ὅμοια

ἀναπλάττω: to form anew, remodel
ἀναστέλλω: to send back, remove
ἀνέδραμον: to run back, return *(aor.)*
ἀπέχω: to be away from + *gen.*
ἀπορρέω: to flow off
βάθος, **-εος**, **τό**: depth or height
δρόμος, **ὁ**: a course, running, race
ἤπειρος, **ἡ**: the mainland
λαμβάνω: to take
μέρος, **-εος**, **τό**: a part
μεταξύ: *(adv.)* between
μικρός, **-ά**, **-όν**: small, little
οἶδα: to know *(perf.)*
ὅμοιος, **-α**, **-ον**: like, resembling + *dat.*
ὀπίσω: *(adv.)* backwards
πέλαγος, **-εος**, **τό**: the sea
προάγω: to lead forward
προσαναβαίνω: to rise higher towards
πρόσχωσις, **-εως**, **ἡ**: a process of silting
τρέφω: to nourish
ὑποχωρέω: to withdraw, yield before + *dat.*
ὕψος, **-εος**, **τό**: height

κατὰ μικρὸν: "little by little"

ὑποχωροῦν ὀπίσω: pres. part. after **ὁρῶμεν**, "we see the sea (**πέλαγος**) *yielding backwards before*" + *dat*. The participle is circumstantial indicating an actually seeing, not an intellectual seeing, which would be an example of indirect statement (we see *that the sea yields* backward)

λαμβανόντων: gen. abs. causal, "because those in the bottom *gaining* height from the silting" i.e. the bottom of the sea rising

ἀπορρέουσαν: also circumstantial after **ὁρῶμεν**, "we see the sea (**θάλασσαν**) *flowing off*"

τὴν δὲ Φάρον: the island off the coast of Alexandria where the famous light-house was situated. The Ptolemies built a rampart that joined it to the mainland.

Ὅμηρος ἤδει: plupf. of **οἶδα,** "Homer knew" *Odyssey* 4. 354-7

δρόμον: acc. of extent, "*for the course* of a day" i.e. the distance of a ship sailing for a day

ἀπέχουσαν: pres. part. ind. stat. after **ἤδει**, "Homer knew *that it was apart from* Egypt"

μέρος οὖσαν αὐτῆς: another circumstantial participal after **ὁρῶμεν** "we see now it *to be a part of it*" i.e. of Egypt

οὐκ αὐτὴν ἀναδραμοῦσαν: aor. part. this time in ind. stat., "(we know that) it (Pharos) *is not running back*" i.e. moving toward the mainland

μεταξὺ: "the sea *in between*" i.e. between the island and the mainland

ποταμῷ: dat. instrumental, "*by the river* nourishing the mainland"

ἀνασταλείσης: aor. part. pass. gen. abs. in ind. stat. "(but that) the sea *has been sent back*"

τοῖς ὑπὸ τῶν Στωικῶν θεολογουμένοις ἐστί· καὶ γὰρ ἐκεῖνοι τὸ μὲν γόνιμον πνεῦμα καὶ τρόφιμον Διόνυσον εἶναι λέγουσι, τὸ πληκτικὸν δὲ καὶ διαιρετικὸν Ἡρακλέα, τὸ δὲ δεκτικὸν Ἄμμωνα, Δήμητραν δὲ καὶ Κόρην τὸ διὰ τῆς γῆς καὶ τῶν καρπῶν διῆκον, Ποσειδῶνα δὲ τὸ διὰ τῆς θαλάττης.

41. οἱ δὲ τοῖσδε τοῖς φυσικοῖς καὶ τῶν ἀπ' ἀστρολογίας μαθηματικῶν ἔνια μιγνύντες Τυφῶνα μὲν οἴονται τὸν ἡλιακὸν κόσμον, Ὄσιριν δὲ τὸν σεληνιακὸν λέγεσθαι· τὴν μὲν γὰρ σελήνην γόνιμον τὸ φῶς καὶ ὑγροποιὸν ἔχουσαν εὐμενῆ καὶ γοναῖς ζῴων καὶ φυτῶν εἶναι βλαστήσεσι· τὸν δ' ἥλιον ἀκράτῳ πυρὶ καὶ σκληρῷ καταθάλπειν τε καὶ καταυαίνειν τὰ

ἄκρατος: unmixed
Ἄμμων, **-ωνος**, **ὁ**: Zeus-Ammon (Amun)
ἀστρολογία, **ἡ**: astrology
βλάστησις, **-εως**, **ἡ**: budding, sprouting
γονή, **ἡ**: produce, offspring
γόνιμος, **-ον**: productive, fruitful
δεκτικός, **-ή**, **-όν**: receiving
διαιρετικός, **-ή**, **-όν**: dividing
διήκω: to extend, pervade through (**διὰ**)
εὐμενής, **-ές**: gracious, kindly towards+ *dat.*
ζῷον, **τό**: a living being, animal
ἡλιακός, **-ή**, **-όν**: solar
ἥλιος, **ὁ**: the sun
θεολογέω: to discourse on the gods and cosmology, theologize
καρπός, **ὁ**: fruit
καταθάλπω: to heat
καταυαίνω: to wither
κόσμος, **ὁ**: cosmos
μαθηματικός, **-ή**, **-όν**: disposed to learn
μιγνύμι: to mix X *(acc.)* with Y *(dat.)*
πληκτικός, **-ή**, **-όν**: overpowering
πῦρ, **τό**: fire
σελήνη, **ἡ**: the moon
σεληνιακός, **-ή**, **-όν**: lunar
σκληρός, **-ά**, **-όν**: harsh
τρόφιμος, **-ον**: nourishing
ὑγροποιός, **-όν**: producing moisture
φυσικός, **-ή**, **-όν**: natural, of the physical world
φυτόν, **τό**: a plant, tree
φῶς, **τό**: light

τοῖς ... θεολογούμενοις: dat. after **ὅμοια**, "similar to *the things theolologized* by the Stoics" i.e. the identification of gods with cosmic forces

Κόρην: "the Daughter" = Persephone

τὸ ... **διῆκον**: pres. part. attributive, "the (principle) pervading through"

τὸ διὰ τῆς θαλάττης: sc. **διῆκον**, "the (pervading) through the sea"

ἔνια: neut. pl., "those mixing *certain ones* with these" i.e. astrological notions with physical notions. The next four chapters entertain various astral allegories

εὐμενῆ: acc. pred., "(think) the moon to be *kindly*"

καταθάλπειν: ind. stat., "(they think) that the sun *warms*, etc."

φυόμενα καὶ τεθηλότα καὶ τὸ πολὺ μέρος τῆς γῆς παντάπασιν ὑπὸ φλογμοῦ ποιεῖν ἀοίκητον καὶ κατακρατεῖν πολλαχοῦ καὶ τῆς σελήνης. διὸ τὸν Τυφῶνα «Σὴθ» οἱ Αἰγύπτιοι καλοῦσιν, ὅπερ ἐστὶ «καταδυναστεῦον» ἢ «καταβιαζόμενον,» καὶ τῷ μὲν ἡλίῳ τὸν Ἡρακλέα μυθολογοῦσιν ἐνιδρυμένον συμπεριπολεῖν, τῇ δὲ σελήνῃ τὸν Ἑρμῆν· λόγου γὰρ ἔργοις ἔοικε καὶ σοφίας τὰ τῆς σελήνης, τὰ δ' ἡλίου πληγαῖς ὑπὸ βίας καὶ ῥώμης περαινομέναις. οἱ δὲ Στωικοὶ τὸν μὲν ἥλιον ἐκ θαλάττης ἀνάπτεσθαι καὶ τρέφεσθαί φασι, τῇ δὲ σελήνῃ τὰ κρηναῖα καὶ λιμναῖα νάματα γλυκεῖαν ἀναπέμπειν καὶ μαλακὴν ἀναθυμίασιν.

ἀναθυμίασις, ***-εως***, ***ἡ***: an exhalation
ἀναπέμπω: to send X *(acc.)* up to *(dat.)*
ἀνάπτω: to light up, kindle
ἀοίκητος, ***-ον***: uninhabited
βία, ***ἡ***: force
γλυκύς, ***εῖα***, ***-ύ***: sweet
ἐνιδρύω: to set in + *dat.*
ἔοικα: to be like + *dat. (perf.)*
ἔργον, ***τό***: a work, deed
θάλλω: to bloom
καταβιάζω: subdue by force
καταδυναστεύω: to exercise power over
κατακρατέω: to prevail over + *gen.*
κρηναῖος, ***-α***, ***-ον***: of a spring or fountain
λιμναῖος, ***-α***, ***-ον***: of a marsh
μαλακός, ***-ή***, ***-όν***: soft
μυθολογέω: to tell mythic tales
νᾶμα, ***-ατος***, ***τό***: running water
ὅσπερ, ***ἥπερ***, ***ὅπερ***: the very man who, the very thing which
παντάπασι: *(adv.)* altogether
περαίνω: to accomplish, execute
πληγή, ***ἡ***: a blow, stroke
πολλαχοῦ: *(adv.)* everywhere
πολύς, ***πολλά***, ***πολύ***: many
ῥώμη, ***ἡ***: bodily strength
σοφία, ***ἡ***: skill, wisdom
συμπεριπολέω: go round together with
φλογμός, ***ὁ***: flame, blaze
φύω: to bring forth, produce

τεθηλότα: perf. part. of ***θάλλω***, "the things *that have bloomed*"

ἀοίκητον: acc. pred., "makes it *uninhabitable*"

Σὴθ: similar interpretations of the Egyptian names equated with Typhon, including Bebon and Smu, are given below in sections 49 and 62 below.

ἐνιδρυμένον: part. perf., "*having set himself in* the sun" i.e. in his vehicle

τὸν Ἑρμῆν: The usual equivalent of Hermes, Thoth, has more lunar associations than the Greek god. See sec. 12 above where he wins extra days from the moon.

λόγου: "the works *of reason*"

πληγαῖς: sc. ***ἔοικε***, "are similar to *blows*"

τὰ ... νάματα: neut. pl. acc. subject of ***ἀναπέμπειν***

42. ἑβδόμῃ ἐπὶ δέκα τὴν Ὀσίριδος γενέσθαι τελευτὴν Αἰγύπτιοι μυθολογοῦσιν, ἐν ᾗ μάλιστα γίνεται μειουμένη κατάδηλος ἡ πανσέληνος. διὸ καὶ τὴν ἡμέραν ταύτην «ἀντίφραξιν» οἱ Πυθαγόρειοι καλοῦσι, καὶ ὅλως τὸν ἀριθμὸν τοῦτον ἀφοσιοῦνται· τοῦ γὰρ ἑξκαίδεκα τετραγώνου καὶ τοῦ ὀκτωκαίδεκα ἑτερομήκους, οἷς μόνοις ἀριθμῶν ἐπιπέδων συμβέβηκε τὰς περιμέτρους ἴσας ἔχειν τοῖς περιεχομένοις ὑπ' αὐτῶν χωρίοις, μέσος ὁ τῶν ἑπτακαίδεκα παρεμπίπτων ἀντιφράττει καὶ διαζεύγνυσιν ἀπ' ἀλλήλων καὶ διαιρεῖ, κατὰ τὸν ἐπόγδοον λόγον εἰς ἄνισα διαστήματα τεμνόμενος. ἐτῶν δ' ἀριθμὸν οἱ μὲν βιῶσαι τὸν Ὄσιριν οἱ δὲ βασιλεῦσαι

ἄνισος, *-η*, *-ον*: unequal, uneven
ἀντίφραξις, *-εως*, *ἡ*: barricading
ἀντιφράττω: to barricade, block up
ἀριθμός, *ὁ*: number
ἀφοσιόομαι: to abominate
βασιλεύω: to be king, reign
βιόω: to live, pass one's life
δέκα (*indecl.*): ten
διαζεύγνυμι: to unyoke
διαιρέω: to divide into parts
διάστημα, *-ατος*, *τό*: an interval
ἕβδομος, *-η*, *-ον*: seventh
ἑξκαίδεκα (*indecl.*): sixteen
ἐπίπεδος, *-ον*: level, plane (in geometry)
ἑπτακαίδεκα (*indecl.*): seventeen
ἑτερόμηκες, *τό*: rectangular
ἔτος, *-εος*, *τό*: a year
ἴσος, *-η*, *-ον*: equal to + *dat.*
κατάδηλος, *-ον*: quite manifest + *part.*
μάλιστα: *(adv.)* especially
μειόω: to wane
μέσος, *-η*, *-ον*: in the middle
μόνος, *-η*, *-ον*: alone, only
ὀκτωκαίδεκα (*indecl.*): eighteen
ὅλως: *(adv.)* completely
πανσέληνος, *-ον*: at the full (moon)
παρεμπίπτω: to fall in
περιέχω: to encompass, bound
περίμετρος, *ἡ*: a perimeter
συμβαίνω: to happen, occur + *inf.*
τελευτή, *ἡ*: death
τέμνω: to cut, hew
τετράγωνος, *ὁ*: square
χωρίον, *τό*: a space

ἑβδόμῃ ἐπὶ δέκα: "on the seventeenth (day of the month of Hathyr)" see 13 above

τοῦ γὰρ ἑξκαίδεκα τετραγώνου καὶ τοῦ ὀκτωκαίδεκα ἑτερομήκους: gen. after ***μέσος*** below, "17 is the middle *of the 16 square and the 18 rectangle*" i.e. a 4 X 4 and 3 X 8 figure

ἀριθμῶν ἐπιπέδων: "alone *of the plane numbers*" i.e. the numbers representing plane figures in geometry

τοῖς περιεχομένοις ... χωρίοις: dat. after ***ἴσας***, "perimeters equal to *the spaces bounded*" i.e. to the area of the figure

κατὰ τὸν ἐπόγδοον λόγον: "according to the ratio of 9 to 8"

εἰς ἄνισα διαστήματα: "divided *into unequal parts*" because 9 is 9/8 of 17, so the two unequal parts of 17 are 9 and 8

λέγουσιν ὀκτὼ καὶ εἴκοσι· [368] τοσαῦτα γὰρ ἔστι φῶτα τῆς σελήνης καὶ τοσαύταις ἡμέραις τὸν αὑτῆς κύκλον ἐξελίσσει. τὸ δὲ ξύλον ἐν ταῖς λεγομέναις Ὀσίριδος ταφαῖς τέμνοντες κατασκευάζουσι λάρνακα μηνοειδῆ διὰ τὸ τὴν σελήνην, ὅταν τῷ ἡλίῳ πλησιάζῃ, μηνοειδῆ γινομένην ἀποκρύπτεσθαι. τὸν δ' εἰς δεκατέσσαρα μέρη τοῦ Ὀσίριδος διασπασμὸν αἰνίττονται πρὸς τὰς ἡμέρας, ἐν αἷς φθίνει μετὰ πανσέληνον ἄχρι νουμηνίας τὸ ἄστρον. ἡμέραν δέ, ἐν ᾗ φαίνεται πρῶτον ἐκφυγοῦσα τὰς αὐγὰς καὶ παρελθοῦσα τὸν ἥλιον, «ἀτελὲς ἀγαθόν» προσαγορεύουσιν· ὁ γὰρ Ὄσιρις ἀγαθοποιός, καὶ τοὔνομα πολλὰ φράζει, οὐχ ἥκιστα δὲ κράτος ἐνεργοῦν καὶ

ἀγαθόν, **τό**: a blessing
ἀγαθοποιός, **-όν**: beneficent
αἰνίττομαι: to speak in riddles, suggest
ἀποκρύπτω: to hide from, keep hidden from
ἄστρον, **τό**: a star, heavenly body
ἀτελής, **-ές**: without end, unfinished
αὐγή, **ἡ**: a ray of sunlight
ἄχρι: up to + *gen.*
δεκατέσσαρος, **-α**, **-ον**: fourteen
διασπασμός, **ὁ**: a tearing in pieces
εἴκοσι (*indecl.*): twenty
ἐκφεύγω: to flee out or away, escape
ἐνεργέω: to be active
ἐξελίσσω: to unroll, unfold
ἥκιστα: *(adv.)* least
ἡμέρα, **ἡ**: day
κατασκευάζω: to equip fully
κράτος, **-εος**, **τό**: strength, might
κύκλος, **ὁ**: a cycle
λάρναξ, **-ακος**, **ἡ**: a coffer, box
μέρος, **-εος**, **τό**: a part, piece
μηνοειδής, **-ές**: crescent-shaped
νουμηνία, **ἡ**: the new moon
ξύλον, **τό**: wood, lumber
ὀκτώ (*indecl.*): eight
πανσέληνος, **-ον**: at the full (moon)
παρῆλθον: to pass by *(aor.)*
πλησιάζω: to bring near
προσαγορεύω: to address, greet
ταφή, **ἡ**: burial
τέμνω: to cut
τοσοῦτος, **-αύτη**, **-οῦτο**: so many
φαίνομαι: to appear
φθίνω: to decay, wane
φράζω: to indicate, mean
φῶς, **φωτός**, **τό**: light, illumination

διὰ τὸ .... ἀποκρύπτεσθαι: inf. articular, "*because of* the moon *being hidden*"
πλησιάζῃ: pres. subj. general temporal, "whenever the sun *comes near*"
τὸ ἄστρον: here referring to the illuminated moon
πολλὰ: acc. obj., "the name means *many things*" which is evidenced by the numerous etymologies given by Plutarch

ἀγαθοποιὸν ὃ λέγουσι. τὸ δ' ἕτερον ὄνομα τοῦ θεοῦ τὸν Ὄμφιν «εὐεργέτην» ὁ Ἑρμαῖός φησι δηλοῦν ἑρμηνευόμενον.

43. οἴονται δὲ πρὸς τὰ φῶτα τῆς σελήνης ἔχειν τινὰ λόγον τοῦ Νείλου τὰς ἀναβάσεις. ἡ μὲν γὰρ μεγίστη περὶ τὴν Ἐλεφαντίνην ὀκτὼ γίνεται καὶ εἴκοσι πήχεων, ὅσα φῶτα καὶ μέτρα τῶν ἐμμήνων περιόδων ἑκάστης ἔστιν· ἡ δὲ περὶ Μένδητα καὶ Ξόιν βραχυτάτη πήχεων ἑπτὰ πρὸς τὴν διχότομον· ἡ δὲ μέση περὶ Μέμφιν, ὅταν ᾖ δικαία, δεκατεσσάρων πήχεων πρὸς τὴν πανσέληνον. τὸν δ' Ἆπιν εἰκόνα μὲν Ὀσίριδος ἔμψυχον εἶναι, γίνεσθαι δέ, ὅταν

ἀγαθοποιός*, *-όν: doing good, beneficent
ἀνάβασις*, *-εως*, *ἡ: a rising
βραχύτατος*, *-η*, *-ον: shortest
δεκατέσσαρος*, *-α*, *-ον: 14
δηλόω: to make clear + *part.*
δίκαιος*, *-α*, *-ον: well-ordered, normal
διχότομος*, *-ον: cut in half
εἰκών*, *-όνος*, *ἡ: a likeness, image
ἕκαστος*, *-η*, *-ον: every, each
ἔμμηνος*, *-ον: monthly
ἔμψυχος*, *-ον: alive, animate
ἑπτά (*indecl.*): seven
ἑρμηνεύω: to translate
ἕτερος*, *-α*, *-ον: one of two
εὐεργέτης*, *-ου*, *ὁ: a benefactor
μέγιστος*, *-η*, *-ον: greatest
μέσος*, *-η*, *-ον: middle
μέτρον*, *τό: a measure, length
ὅσος*, *-η*, *-ον: as much as
πανσέληνος*, *-ον: at the full
περίοδος*, *ἡ: a period of time, cycle
πῆχυς*, *ὁ: an arm-length
φώς*, *φωτός*, *τό: an illumination

τὸν Ὄμφιν: likely a variant of Onnophris
ὁ Ἑρμαῖος: late 1st c. CE, also mentioned in 37 above
τινὰ λόγον: "have *some relation* to (***πρὸς***)"
μεγίστη: sc. ***ἀνάβασις***
περιόδων ἑκάστης: "measure *of each of the cycles*"
Μένδητα καὶ Ξόιν: "the (rising) near Mendes and Xois" in the delta region
βραχυτάτη: sc. ***ἀνάβασις***
πρὸς τὴν διχότομον: sc. ***σελένην***, "at half moon"
ἡ δὲ μέση: sc. ***ἀνάβασις***
ὅταν ᾖ δικαία: general temporal, "whenever it is normal"
γίνεσθαι δέ: "and that he becomes" i.e. is engendered

φῶς ἐρείσῃ γόνιμον ἀπὸ τῆς σελήνης καὶ καθάψηται βοὸς ὀργώσης. διὸ καὶ τοῖς τῆς σελήνης σχήμασιν ἔοικε πολλὰ τοῦ Ἄπιδος περιμελαινομένου τὰ λαμπρὰ τοῖς σκιεροῖς. ἔτι δὲ τῇ νουμηνίᾳ τοῦ Φαμενὼθ μηνὸς ἑορτὴν ἄγουσιν «ἔμβασιν Ὀσίριδος εἰς τὴν σελήνην» ὀνομάζοντες, ἔαρος ἀρχὴν οὖσαν. οὕτω τὴν Ὀσίριδος δύναμιν ἐν τῇ σελήνῃ τιθέναι καὶ τὴν Ἶσιν αὐτῷ γένεσιν οὖσαν συνεῖναι λέγουσι. διὸ καὶ μητέρα τὴν σελήνην τοῦ κόσμου καλοῦσι καὶ φύσιν ἔχειν ἀρσενόθηλυν οἴονται πληρουμένην ὑφ' ἡλίου καὶ κυϊσκομένην, αὐτὴν δὲ πάλιν εἰς τὸν ἀέρα προϊεμένην γεννητικὰς ἀρχὰς καὶ κατασπείρουσαν· οὐ γὰρ ἀεὶ τὴν φθορὰν ἐπικρατεῖν τὴν

ἀεί: *(adv.)* always, for ever
ἀήρ: the lower air, the air
ἀρσενόθηλυς, **-εια**, **-υ**: both male and female
ἀρχή, **ἡ**: a first cause, element
βοῦς, **βοός**, **ἡ**: a cow
γένεσις, **-εως**, **ἡ**: the productive cause
γεννητικός, **-ή**, **-όν**: generative, productive
γόνιμος, **-ον**, **-η**, **-ον**: productive, fruitful
ἔαρ, **ἔαρος**, **τό**: spring
ἔμβασις, **-εως**, **ἡ**: the entry
ἑορτή, **ἡ**: a festival, holiday
ἐπικρατέω: to overcome
ἐρείδω: to thrust
καθάπτω: to fasten upon + *gen.*
κατασπείρω: to sow thickly
κυίσκομαι: to become pregnant
λαμπρός, **-ά**, **-όν**: bright, brilliant
νουμηνία, **ἡ**: the new moon, the first of the month
ὀνομάζω: to name
ὀργάω: to be in heat
πάλιν: (*adv.*) back, backwards
περιμελαίνω: to make black around
πληρόω: to make full
προίημι: to send forth
σελήνη, **ἡ**: the moon
σκιερός, **-ά**, **-όν**: shady, giving shade
σύνειμι: to have intercourse with + *dat.*
σχῆμα, **-ατος**, **τό**: form, phase (of the moon)
τίθημι: to set, put, locate
φθορά, **ἡ**: destruction, ruin, perdition
φύσις, **ἡ**: the nature

ἐρείσῃ ... **καθάψηται**: general temporal clauses, "whenever an illumination *thrusts* ... *fastens upon*"
πολλὰ ... **τὰ λαμπρὰ**: "the several bright spots"
περιμελαινομένου: "of the Apis *being blackened all around*"
τοῖς σκιεροῖς: dat. comitative, "bright spots *with the dark areas*" i.e. the Apis was black with some white markings
τοῦ Φαμενὼθ μηνὸς: the 11th month, falling in early spring (February- March)
ὑφ' ἡλίου: expressing agency, "filled *by the son*"
αὐτὴν δὲ πάλιν: "but herself (the moon) in turn"
προϊεμένην: pres. part. of **προ-ίημι**, "herself *sending forth*"
ἐπικρατεῖν: sc. **οἴονται**, "(suppose) that the destruction *prevails*"

Τυφώνειον, πολλάκις δὲ κρατουμένην ὑπὸ τῆς γενέσεως καὶ συνδεομένην αὖθις ἀναλύεσθαι καὶ διαμάχεσθαι πρὸς τὸν Ὧρον. ἔστι δ' οὗτος ὁ περίγειος κόσμος οὔτε φθορᾶς ἀπαλλαττόμενος παντάπασιν οὔτε γενέσεως.

44. ἔνιοι δὲ καὶ τῶν ἐκλειπτικῶν αἴνιγμα ποιοῦνται τὸν μῦθον· ἐκλείπει μὲν γὰρ ἡ σελήνη πανσέληνος, ἐναντίαν τοῦ ἡλίου στάσιν ἔχοντος πρὸς αὐτὴν, εἰς τὴν σκιὰν ἐμπίπτουσα τῆς γῆς, ὥσπερ φασὶ τὸν Ὄσιριν εἰς τὴν σορόν.
αὐτὴ δὲ πάλιν ἀποκρύπτει καὶ ἀφανίζει ταῖς τριακάσιν, οὐ μὴν ἀναιρεῖ παντάπασι τὸν ἥλιον, ὥσπερ οὐδὲ τὸν Τυφῶνα ἡ Ἶσις. γεννώσης δὲ τῆς Νέφθυος τὸν Ἄνουβιν Ἶσις ὑποβάλλεται· Νέφθυς γάρ ἐστι τὸ ὑπὸ γῆν καὶ ἀφανές, Ἶσις

αἴνιγμα, ***-ατος***, ***τό***: a riddle, secret
ἀναιρέω: to take up, remove
ἀναλύω: to unloose, undo
ἀπαλλάττομαι: to be set free, released from + *gen.*
ἀποκρύπτω: to hide away
αὖθις: *(adv.)* back again
ἀφανής, ***-ές***: unseen, invisible
ἀφανίζω: to make unseen
γεννάω: to beget, engender
διαμάχομαι: to struggle against (***πρὸς***)
ἐκλειπτικός, ***-ή***, ***-όν***: of an eclipse
ἐκλείπω: to leave out, be in eclipse
ἐμπίπτνω: fall upon
ἐναντίος, ***-α***, ***-ον***: opposite to (***πρὸς***)
παντάπασι: *(adv.)* altogether
περίγειος, ***-ον***: surrounding the earth
ποιέω: to make
πολλάκις: *(adv.)* many times
σκιά, ***-ᾶς***, ***ἡ***: a shadow
σορός, ***ἡ***: a coffin
στάσις, ***-εως***, ***ἡ***: a standing, position
συνδέω: to bind or tie together
τριακάς, ***-άδος***, ***ἡ***: the number thirty
ὑποβάλλομαι: to substitute
ὑπέρ: above + *acc.*

κρατουμένην ... συνδεομένην: part. pass., "many times *being subdued ... being bound*"
οὗτος: i.e. Horus
ἀπαλλαττόμενος: "*being released from* neither" i.e. being unaffected by or subject to
αἴνιγμα: acc. pred., "make the myth *the secret*"
ἔχοντος: gen. abs., "when the sun *has* a position"
εἰς τὴν σκιὰν ... εἰς τὴν σορόν: i.e. the moon falls into the shadow just as Osiris falls (in the myth) into the coffin
ταῖς τριακάσιν: "on the 30th of the month"
οὐ μὴν: "*she certainly does not* remove"
γεννώσης: gen. abs., "when Nephthys *begat"* see above sec. 14
ὑποβάλλεται: "she *substituted* (as the mother)" i.e. brought up Anubis as her own child

δὲ τὸ ὑπὲρ τὴν γῆν καὶ φανερόν, ὁ δὲ τούτων ὑποψαύων καὶ καλούμενος «ὁρίζων» κύκλος ἐπίκοινος ὢν ἀμφοῖν Ἄνουβις κέκληται καὶ κυνὶ τὸ εἶδος ἀπεικάζεται· καὶ γὰρ ὁ κύων χρῆται τῇ ὄψει νυκτός τε καὶ ἡμέρας ὁμοίως. καὶ τοιαύτην ἔχειν δοκεῖ παρ' Αἰγυπτίοις τὴν δύναμιν ὁ Ἄνουβις, οἵαν ἡ Ἑκάτη παρ' Ἕλλησι, χθόνιος ὢν ὁμοῦ καὶ Ὀλύμπιος. ἐνίοις δὲ δοκεῖ Κρόνος ὁ Ἄνουβις εἶναι· διὸ πάντα τίκτων ἐξ ἑαυτοῦ καὶ κύων ἐν ἑαυτῷ τὴν τοῦ κυνὸς ἐπίκλησιν ἔσχεν. ἔστι δ' οὖν τοῖς σεβομένοις τὸν Ἄνουβιν ἀπόρρητόν τι, καὶ πάλαι μὲν τὰς μεγίστας ἐν Αἰγύπτῳ τιμὰς ὁ κύων ἔσχεν· ἐπεὶ δὲ Καμβύσου τὸν Ἆπιν ἀνελόντος καὶ ῥίψαντος οὐδὲν

ἀνεῖλον: to take up, remove *(aor.)*
ἀπεικάζω: to express by comparison
ἀπόρρητος, **-ον**: forbidden, secret
δοκέω: to seem to + *inf.*
εἶδος, **-εος**, **τό**: form, figure
ἐπίκλησις, **-εως**, **ἡ**: an epithet
ἐπίκοινος, **-ον**: common to + *dat.*
ἡμέρα, **ἡ**: day
καλέω: to call, name
κύκλος, **ὁ**: a ring, circle
κύω: to conceive
κύων, **κυνός**, **ὁ**: a dog
νύξ, **νυκτός**, **ἡ**: the night
οἷος, **-α**, **-ον**: such as
Ὀλύμπιος, **-ον**: Olympian
ὁμοίως: *(adv.)* equally
ὁμοῦ: *(adv.)* at the same time
ὁρίζων, **-οντος**, **ὁ**: separating circle, horizon
ὄψις, **ἡ**: power of sight
πάλαι: *(adv.)* long ago
ῥίπτω: to throw, cast, hurl
σέβομαι: to feel awe or fear
τίκτω: to give birth
τιμή, **ἡ**: honor
ὑποψαύω: to touch lightly + *gen.*
φανερός, **-ά**, **-όν**: open to sight, visible
χθόνιος, **-ον**: chthonic
χράομαι: to use + *dat.*

τούτων: gen. after **ὑποψαύων**, "the circle touching *these*" i.e. Isis and Nephthys, although these opposing functions of the two sisters do not seem to be Egyptian, nor the identification of Anubis with the horizon

ἀμφοῖν: dat. dual, "common *to both*"

Ἑκάτη: Hecate's underworld associations make her comparable to Anubis, protector of corpses

κύων ... τοῦ κυνὸς: note the pun on the words for "dog" and "conceive"

ἔσχεν: aor. of **ἔχω**, "the dog *had* greatest honors"

Καμβύσου: Cambyses II succeeded Cyrus the Great. Herodotus (*Histories* 3. 29) reports this incident, but Egyptian sources do not support it.

ἀνελόντος καὶ ῥίψαντος: aor. part. gen. abs., "*having killed and cast out* the Apis"

οὐδὲν: sc. **ζῷον**, nom. subj., "no one" i.e. no other animal

προσῆλθεν οὐδ' ἐγεύσατο τοῦ σώματος ἀλλ' ἢ μόνος ὁ κύων, ἀπώλεσε τὸ πρῶτος εἶναι καὶ μάλιστα τιμᾶσθαι τῶν ἑτέρων ζῴων. εἰσὶ δέ τινες οἱ τὸ σκίασμα τῆς γῆς, εἰς ὃ τὴν σελήνην ὀλισθάνουσαν ἐκλείπειν νομίζουσι, «Τυφῶνα» καλοῦντες·

45. [369] ὅθεν οὐκ ἀπέοικεν εἰπεῖν, ὡς ἰδίᾳ μὲν οὐκ ὀρθῶς ἕκαστος, ὁμοῦ δὲ πάντες ὀρθῶς λέγουσιν· οὐ γὰρ αὐχμὸν οὐδ' ἄνεμον οὐδὲ θάλατταν οὐδὲ σκότος, ἀλλὰ πᾶν ὅσον ἡ φύσις βλαβερὸν καὶ φθαρτικὸν ἔχει, μόριον τοῦ Τυφῶνος εἶναι. οὔτε γὰρ ἐν ἀψύχοις σώμασι τὰς τοῦ παντὸς ἀρχὰς θετέον, ὡς Δημόκριτος καὶ Ἐπίκουρος, οὔτ'

Anubis: protector of corpses

ἄνεμος, **ὁ**: wind
ἀπέοικα: to be unfitting to + *inf.* *(perf.)*
ἀπόλλυμι: to lose
αὐχμός, **ὁ**: drought
ἄψυχος, **-ον**: lifeless, inanimate
βλαβερός, **-ά**, **-όν**: hurtful, noxious
γεύομαι: to taste of + *gen.*
εἶπον: to say *(aor.)*
ἐκλείπω: to leave out, suffer eclipse
ἕτερος, **-α**, **-ον**: other
θάλαττα, **ἡ**: the sea
ἰδίᾳ *(adv.)* individually
μόνος, **-η**, **-ον**: only
μόριον, **τό**: a piece, part
νομίζω: to believe
ὀλισθάνω: to slip into (**εἰς**)
ὁμοῦ: *(adv.)* altogether
ὀρθῶς: *(adv.)* correctly
προσῆλθον: to approach *(aor.)*
σκίασμα, **-ατος**, **τό**: a shadow cast
σκότος, **-εος**, **τό**: darkness, gloom
φθαρτικός, **-ή**, **-όν**: destructive

ἀπώλεσε: aor. of **ἀπόλλυμι**, "the dog *lost*"
τὸ ... εἶναι ... τιμᾶσθαι: inf. articular, "lost *the being* first ... *being honored*"
Τυφῶνα: acc. pred., "calling the shadow *Typhon*"
πάντες: i.e. all the different theorists who propose naturalistic allegories. Plutarch now turns to a dualist view in which there are two opposing principles, one good, one bad.
οὐ γὰρ ... ἀλλὰ πᾶν: i.e. not just these individual things, but everything
εἶναι: ind. stat. after **οὐ γὰρ**, "for it is not the case *that X is* the portion of Typhon"
τοῦ παντὸς: "origins *of the universe*"
θετέον: (sc. **ἐστι**) verbal adjective of **τίθημι** impersonal, "it is necessary (for us) to establish" i.e. we ought to establish the origins in"
Δημόκριτος καὶ Ἐπίκουρος: Democritus (d. 370) and Epicurus (d. 270) both developed materialistic cosmologies based on atomic elements

ἀποίου δημιουργὸν ὕλης ἕνα λόγον καὶ μίαν πρόνοιαν, ὡς οἱ Στωικοί, περιγινομένην ἁπάντων καὶ κρατοῦσαν· ἀδύνατον γὰρ ἢ φλαῦρον ὁτιοῦν, ὅπου πάντων, ἢ χρηστόν, ὅπου μηδενὸς ὁ θεὸς αἴτιος, ἐγγενέσθαι. «παλίντονος» γάρ «ἁρμονίη κόσμου, ὅκωσπερ λύρης καὶ τόξου» καθ' Ἡράκλειτον καὶ κατ' Εὐριπίδην:

οὐκ ἂν γένοιτο χωρὶς ἐσθλὰ καὶ κακά,
ἀλλ' ἔστι τις σύγκρασις ὥστ' ἔχειν καλῶς.

ἀδύνατος, ***-ον***: impossible
αἴτιος, ***-α***, ***-ον***: responsible
ἄποιος, ***-ον***: without quality, undefined
ἁρμονία, ***ἡ***: a fastening, harmony
δημιουργός, ***ὁ***: a craftsman
ἐγγίνομαι: to be engendered
εἷς, ***μία***, ***ἕν***: one, a single
ἐσθλός, ***-ή***, ***-όν***: good
κακός, ***-ή***, ***-όν***: bad
κόσμος, ***ὁ***: the cosmos
κρατέω: to prevail over
λύρα, ***ἡ***: a lyre
παλίντονος, ***-ον***: back-stretched
περιγίνομαι: to be superior to + *gen.*
πρόνοια, ***ἡ***: foresight, foreknowledge
σύγκρασις, ***-εως***, ***ἡ***: a mixing together
τόξον, ***τό***: a bow
ὕλη, ***ἡ***: matter
φλαῦρος, ***-α***, ***-ον***: petty, bad
χρηστός, ***-ή***, ***-όν***: useful, good
χωρίς: *(adv.)* separately

ἀποίου δημιουργὸν ὕλης: a predicate phrase, "as the craftsman of undefined matter"
ἕνα λόγον: "a single principle" this Stoic idea of a unifying "logos," a pattern or first principle, goes back to Heraclitus of Ephesus
μίαν πρόνοιαν: "a single providence" i.e. a unified intention
ἀδύνατον: (sc. ***ἐστι***), "it is impossible that" + *acc.* + *inf.*
ὁτιοῦν (=***ὁτι***+***οὖν***): agreeing with ***φλαῦρον*** and ***χρηστόν***, "*anything* bad *whatsoever* ... *anything* good *whatsoever*"
πάντων ... μηδενὸς: gen. after ***αἴτιος***, "responsible *for all things ... for nothing*"
ἐγγενέσθαι: aor. inf. after ***ἀδύνατον***, "impossible for anything *to be engendered*"
παλίντονος ἁρμονίη: i.e. under opposing tensions
καθ' Ἡράκλειτον: Heraclitus of Ephesus (fl. 500) one of the "*physikoi*," was adopted by the Stoics as their ancient predecessor
κατ' Εὐριπίδην: this is a fragment from his *Aeolus*
οὐκ ἂν γένοιτο: aor. opt. potential, "*they could not exist* separately"
ὥστ' ἔχειν καλῶς: expressing general result, "so that they are in a good state"

διὸ καὶ παμπάλαιος αὕτη κάτεισιν ἐκ θεολόγων καὶ νομοθετῶν εἷς τε ποιητὰς καὶ φιλοσόφους δόξα, τὴν ἀρχὴν ἀδέσποτον ἔχουσα, τὴν δὲ πίστιν ἰσχυρὰν καὶ δυσεξάλειπτον, οὐκ ἐν λόγοις μόνον οὐδ' ἐν φήμαις, ἀλλ' ἔν τε τελεταῖς ἔν τε θυσίαις καὶ βαρβάροις καὶ Ἕλλησι πολλαχοῦ περιφερομένη, ὡς οὔτ' ἄνουν καὶ ἄλογον καὶ ἀκυβέρνητον αἰωρεῖται τῷ αὐτομάτῳ τὸ πᾶν, οὔθ' εἷς ἐστιν ὁ κρατῶν καὶ κατευθύνων ὥσπερ οἴαξιν ἤ τισι πειθηνίοις χαλινοῖς λόγος, ἀλλὰ πολλὰ καὶ μεμιγμένα κακοῖς καὶ ἀγαθοῖς· μᾶλλον δὲ μηδὲν ὡς ἁπλῶς εἰπεῖν

ἀγαθός, ***-ή***, ***-όν***: good
ἀδέσποτος, ***-ον***: unattributed
αἰωρέω: to lift up, raise
ἀκυβέρνητος, ***-ον***: ungoverned
ἄλογος, ***-ον***: irrational
ἄνοος, ***-ουν***: unintentional
ἁπλῶς: *(adv.)* singly, simply
αὐτόματος: acting of one's own will
βάρβαρος, ***-ον***: non-Greek
δυσεξάλειπτος, ***-ον***: hard to wipe out
θεόλογος, ***ὁ***: one who discourses of the gods
θυσία, ***ἡ***: a mode of offering
ἰσχυρός, ***-ά***, ***-όν***: strong, mighty
κακός, ***-ή***, ***-όν***: bad
κάτειμι: to come down *(fut.)*
κατευθύνω: to make straight, direct
μιγνύω: to mix, mingle with + *dat.*
νομοθέτης, ***-ου***, ***ὁ***: a lawgiver
οἴαξ, ***-ακος***, ***ὁ***: a tiller
παμπάλαιος, ***-ον***: very old
πειθηνίος, ***-α***, ***-ον***: making obedient
περιφέρω: to carry abroad
πίστις, ***-εως***, ***ἡ***: trust
ποιητής, ***-οῦ***, ***ὁ***: a poet
πολλαχοῦ: *(adv.)* everywhere
τελετή, ***ἡ***: an initiation rite
φήμη, ***ἡ***:, a report, rumor
φιλόσοφος, ***ὁ***: a philosopher
χαλινός, ***ὁ***: a bridle, bit

αὕτη ... δόξα: "*this opinion* comes down from"
οὐκ ... πολλαχοῦ: i.e. not only verbally, but also by practices
περιφερομένη: pres. part., "this opinion *being disseminated*"
τῷ αὐτομάτῳ: dat. adverbial, "automatically"
ὡς ... αἰωρεῖται: ind. stat., "the opinion *that* the universe *is sustained*"
τὸ πᾶν: nom., "the universe"
οὔθ' (=***οὔδ'***) ***εἷς ἐστιν***: "*nor is there a single* rational principle"
ἀλλὰ πολλὰ: "but rather many things" i.e. many agents
μᾶλλον δὲ: "but rather"
ὡς ἁπλῶς εἰπεῖν: inf. absolute (Smyth 2012), parenthetical, "to speak simply"

ἄκρατον ἐνταῦθα τῆς φύσεως φερούσης οὐ δυεῖν πίθων εἷς ταμίας ὥσπερ νάματα τὰ πράγματα καπηλικῶς διανέμων ἀνακεράννυσιν ἡμῖν, ἀλλ᾽ ἀπὸ δυεῖν ἐναντίων ἀρχῶν καὶ δυεῖν ἀντιπάλων δυνάμεων, τῆς μὲν ἐπὶ τὰ δεξιὰ καὶ κατ᾽ εὐθεῖαν ὑφηγουμένης, τῆς δ᾽ ἔμπαλιν ἀναστρεφούσης καὶ ἀνακλώσης, ὅ τε βίος μικτὸς ὅ τε κόσμος, εἰ καὶ μὴ πᾶς, ἀλλ᾽ ὁ περίγειος οὗτος καὶ μετὰ σελήνην ἀνώμαλος καὶ ποικίλος γέγονε καὶ μεταβολὰς πάσας δεχόμενος. εἰ γὰρ

ἄκρατος: unmixed
ἀνακεράννυμι: to mix up or again
ἀνακλάω: to bend back
ἀναστρέφω: to reverse
ἀντίπαλος, ***-ον***: wrestling against, antithetic
ἀνώμαλος, ***-ον***: uneven, irregular
ἀρχή, ***ἡ***: an origin, first cause
βίος, ***ὁ***: life
γίνομαι: to become
δεξιός, ***-ά***, ***-όν***: on the right hand or side
δέχομαι: to take, accept
διανέμω: to distribute, apportion
δύο, ***δυεῖν*** *(gen.)*: two
ἔμπαλιν: backwards, back
ἐναντίος, ***-α***, ***-ον***: opposing
ἐνταῦθα: *(adv.)* here, then
εὐθεῖα, ***-ή***: a straight line
καπηλικῶς: *(adv.)* in a mercenary way
μεταβολή, ***ἡ***: a change, changing
μικτός, ***-ή***, ***-όν***: mixed, blended of (***ἀπὸ***)
νᾶμα, ***-ατος***, ***τό***: anything flowing, a drink
περίγειος, ***-ον***: surrounding the earth
πίθος, ***ὁ***: a wine-jar
ποικίλος, ***-η***, ***-ον***: mottled, dappled
πρᾶγμα, ***-ατος***, ***τό***: an affair, matter
τάμιας, ***-ου***, ***ὁ***: a steward
ὑφηγέομαι: to guide, lead
φέρω: to bear

φερούσης: gen. abs. causal, "since nature *brings* nothing unmixed"

οὐ δυεῖν πίθων εἷς ταμίας ... ἀνακεράννυσιν: "*one steward of two jars ... does not mix up* for us"

ὥσπερ νάματα ... διανέμων: "like someone distributing drinks." Plutarch's comparison recalls (*mutatis mutandis*) *Iliad* 24, 527-33, where Zeus dispenses good and evil from two jars.

τὰ πράγματα: "our affairs" properly the object of ***ἀνακεράννυσιν***

καπηλικῶς: i.e. like a steward in a drinking establishment

ἀλλ᾽ ἀπὸ δυεῖν ... δυνάμεων: construed with ***μικτὸς*** below, "*mixed from two* sources" i.e. as opposed to a single steward who is the dispenser of both good and evil.

τῆς μὲν ... ὑφηγουμένης: "the first leading"

τῆς δ᾽ ... ἀνακλώσης: "the other bending back"

μικτὸς: nom. pred. after ***γέγονε*** below, "has come into being *mixed*"

κατ᾽ εὐθεῖαν: expressing manner, "directly"

εἰ καὶ μὴ πᾶς: "if not the whole (cosmos)"

μετὰ σελήνην: "next to the moon"

γέγονε: perf. of ***γίνομαι***, "has come into being" i.e. "is"

δεχόμενος: "*accepting* changes" i.e. subject to change

οὐθὲν ἀναιτίως πέφυκε γενέσθαι, αἰτίαν δὲ κακοῦ τἀγαθὸν οὐκ ἂν παράσχοι, δεῖ γένεσιν ἰδίαν καὶ ἀρχὴν ὥσπερ ἀγαθοῦ καὶ κακοῦ τὴν φύσιν ἔχειν.

46. καὶ δοκεῖ τοῦτο τοῖς πλείστοις καὶ σοφωτάτοις· νομίζουσι γὰρ οἱ μὲν θεοὺς εἶναι δύο καθάπερ ἀντιτέχνους, τὸν μὲν ἀγαθῶν, τὸν δὲ φαύλων δημιουργόν· οἱ δὲ τὸν μὲν ἀμείνονα «θεόν,» τὸν δ' ἕτερον «δαίμονα» καλοῦσιν, ὥσπερ Ζωροάστρης ὁ μάγος, ὃν πεντακισχιλίοις ἔτεσι τῶν Τρωικῶν γεγονέναι πρεσβύτερον ἱστοροῦσιν. οὗτος οὖν ἐκάλει τὸν μὲν Ὡρομάζην, τὸν δ' Ἀρειμάνιον· καὶ προσαπεφαίνετο τὸν μὲν ἐοικέναι φωτὶ μάλιστα τῶν αἰσθητῶν, τὸν δ' ἔμπαλιν

ἀγαθός, **-ή**, **-όν**: good
αἰσθητός, **-ή**, **-όν**: perceptible by the senses
αἰτία, **ἡ**: a cause of + *gen.*
ἀμείνων, **-ον**: better
ἀναιτίως: *(adv.)* lacking cause
ἀντίτεχνος, **-ον**: rivalling in a craft
γένεσις, **-εως**, **ἡ**: an origin, source
δεῖ: it is necessary + *inf.*
δημιουργός, **ὁ**: a handicraftsman
δοκέω: to seem good to + *dat.*
ἔμπαλιν: *(adv.)* backwards, back
ἔοικα: to seem like + *dat. (perf.)*
ἔτος, **-εος**, **τό**: a year
ἴδιος, **-η**, **-ον**: one's own, specific
ἱστορέω: to report
καθάπερ: just like
κακός, **-ή**, **-όν**: bad
Μάγος: a Magus, Magian
παρέχω: to furnish, provide
πεντακισχίλιοι, **-αι**, **-α**: five thousand
πλεῖστος, **-η**, **-ον**: most
πρεσβύτερος, **-α**, **ον** older than + *gen.*
προσαποφαίνω: to show in addition
σοφώτατος, **-η**, **-ον**: wisest
φαῦλος, **-η**, **-ον**: of little value, bad
φῶς, **φωτός**, **τό**: light

πέφυκε γενέσθαι: pleonastic, "if nothing *is naturally born to be*"
οὐκ ἂν παράσχοι: aor. opt. pot., "the good *could not provide*
ὥσπερ ἀγαθοῦ: "of evil *just as of good*"
Ζωροάστρης: Persian founder of the dualistic faith named after him, traditionally dated to 7th-6th c. BCE, but perhaps earlier (but not 5000 years before the Trojan war)
ὁ μάγος: "the Magian" i.e. Persian, but the name comes to mean a Persian sage
ἔτεσι: dat. of degree, "by 5000 *years*"
Ὡρομάζην: Ahura Mazda, "the lord of light"
Ἀρειμάνιον: Angra Mayniu, "the evil spirit"
τὸν μὲν ... **τὸν δ'** ... **μέσον δ'**: "the one ... the other ... the middle"
τῶν αἰσθητῶν: gen. partitive, "of perceptible things"

σκότῳ καὶ ἀγνοίᾳ, μέσον δ' ἀμφοῖν τὸν Μίθρην εἶναι· διὸ καὶ Μίθρην Πέρσαι «τὸν μεσίτην» ὀνομάζουσιν· ἐδίδαξε δὲ τῷ μὲν εὐκταῖα θύειν καὶ χαριστήρια, τῷ δ' ἀποτρόπαια καὶ σκυθρωπά. πόαν γάρ τινα κόπτοντες «ὄμωμι» καλουμένην ἐν ὅλμῳ τὸν Ἅιδην ἀνακαλοῦνται καὶ τὸν σκότον, εἶτα μίξαντες αἵματι λύκου σφαγέντος εἰς τόπον ἀνήλιον ἐκφέρουσι καὶ ῥίπτουσι. καὶ γὰρ τῶν φυτῶν νομίζουσι τὰ μὲν τοῦ ἀγαθοῦ θεοῦ, τὰ δὲ τοῦ κακοῦ δαίμονος εἶναι, καὶ τῶν ζῴων ὥσπερ κύνας καὶ ὄρνιθας καὶ χερσαίους ἐχίνους τοῦ ἀγαθοῦ, τοῦ φαύλου μῦς ἐνύδρους εἶναι· διὸ καὶ τὸν κτείναντα πλείστους εὐδαιμονίζουσιν.

Ahuramazda,
Zoroastrian lord of light

ἄγνοια, ***ἡ***: ignorance
αἷμα, ***-ατος***, ***τό***: blood
ἀμφοῖν *(gen.)*: both
ἀνακαλέω: to summon
ἀνήλιος, ***-ον***: without sun, sunless
ἀποτρόπαιος, ***-ον***: averting evil
διδάσκω: to teach
ἐκφέρω: to carry out of
ἔνυδρος, ***-ον***: (living) in water
εὐδαιμονίζω: to call or account happy
εὐκταῖος, ***-α***, ***-ον***: votive (offerings)
ἐχῖνος, ***ὁ***: the urchin, hedgehog
ζῷον, ***τό***: a living being, animal
θύω: to sacrifice X *(acc.)* to Y *(dat.)*
κόπτω: to crush
κτείνω: to kill, slay
κύων, ***ὁ***: a dog
λύκος, ***ὁ***: a wolf
μεσίτης, ***-ου***, ***ὁ***: a mediator, arbitrator
μέσος, ***-η***, ***-ον***: middle, in the middle + *gen.*
μῦς, ***ὁ***: the mouse
ὅλμος, ***ὁ***: a stone mortar
ὄρνις, ***ὄρνιθος***, ***ὁ***: a bird
πλεῖστος, ***-η***, ***-ον***: most
πόα, ***ἡ***: grass, herb
ῥίπτω: to throw, cast, hurl
σκότος, ***ὁ***: darkness, gloom
σκυθρωπός, ***-όν***: sullen
σφάττω: to slay, slaughter
τόπος, ***ὁ***: a place
φαῦλος, ***-η***, ***-ον***: cheap, bad
φυτόν, ***τό***: a plant, tree
χαριστήριος, ***-ον***: of thanksgiving
χερσαῖος, ***-α***, ***-ον***: on dry land

Μίθρην: Mithras is a god of light, generally aligned with Ahura Mazda, but mediating between him and Angra Mayniu
τῷ μὲν ... τῷ δ': "to one ... to the other"
ὄμωμι: perhaps the aromactic plant amomum
σφαγέντος: aor. part. pass., "of a *slain* wolf"

47. οὐ μὴν ἀλλὰ κἀκεῖνοι πολλὰ μυθώδη περὶ τῶν θεῶν λέγουσιν, οἷα καὶ ταῦτ' ἐστίν. ὁ μὲν Ὡρομάζης ἐκ τοῦ καθαρωτάτου φάους ὁ δ' Ἀρειμάνιος ἐκ τοῦ ζόφου γεγονὼς πολεμοῦσιν ἀλλήλοις· καὶ ὁ μὲν ἓξ θεοὺς ἐποίησε, [370] τὸν μὲν πρῶτον εὐνοίας, τὸν δὲ δεύτερον ἀληθείας, τὸν δὲ τρίτον εὐνομίας, τῶν δὲ λοιπῶν τὸν μὲν σοφίας, τὸν δὲ πλούτου, τὸν δὲ τῶν ἐπὶ τοῖς καλοῖς ἡδέων δημιουργόν· ὁ δὲ τούτοις ὥσπερ ἀντιτέχνους ἴσους τὸν ἀριθμόν. εἶθ' ὁ μὲν Ὡρομάζης τρὶς ἑαυτὸν αὐξήσας ἀπέστησε τοῦ ἡλίου τοσοῦτον, ὅσον ὁ ἥλιος τῆς γῆς ἀφέστηκε, καὶ τὸν οὐρανὸν ἄστροις ἐκόσμησεν·

ἀληθεία, ***ἡ***: truth
ἀλλήλοις *(dat.)*: to or with one another
ἀντίτεχνος, ***-ον***: rivalling in an art or craft
ἀριθμός, ***ὁ***: number
ἄστρα, ***τά***: the stars
αὐξάνω: to make large, increase
ἀφίστημι: to put away, remove
δεύτερος, ***-α***, ***-ον***: second
δημιουργός, ***ὁ***: a handicraftsman
εἶτα: then, next
ἓξ (*indecl.*): six
εὔνοια, ***ἡ***: good-will, favour, kindness
εὐνομία, ***ἡ***: good order
ζόφος, ***ὁ***: nether darkness
ἡδύς, ***ἡδεῖα***, ***ἡδύ***: sweet, pleasant
ἴσος, ***-η***, ***-ον***: equal to + *dat.*
καθαρώτατος, ***-η***, ***-ον***: clearest
κοσμέω: to order, decorate
λοιπός, ***-ή***, ***-όν***: remaining, the rest
μυθώδης, ***-ες***: legendary, fabulous
ὅσος, ***-η***, ***-ον***: as much as, how much
οὐρανός, ***ὁ***: heaven
πλοῦτος, ***ὁ***: wealth
ποιέω: to make
πολεμέω: to be at war with + *dat.*
σοφία, ***ἡ***: skill
τοσοῦτος, ***-αύτη***, ***-οῦτο***: so great
τρίς: *(adv.)* thrice, three times
τρίτος, ***-η***, ***-ον***: the third
φάος, ***φάους***, ***τό***: light

οὐ μὴν ἀλλὰ: "but nevertheless"
κἀκεῖνοι: "those also" i.e. the Persians
οἷα καὶ: "many myths *such as* these (following)"
γεγονὼς: part. perf. of ***γίνομαι***, "having been born"
καὶ ὁ μὲν ... ὁ δὲ: i.e. Ahura Mazda ... Angra Mayniu
ἓξ θεοὺς: these six deities, the Amesha Spentas, created by Ahura Mazda, are close to what Plutarch represents, with some minor discrepancies
τὸν ἀριθμόν: acc. of respect, "equal *in number*"
τρὶς: i.e. making himself three times his original size
τοῦ ἡλίου: gen. after ***ἀπέστησε***, "placed himself away *from the sun*"
τοσοῦτον, ***ὅσον***: acc. of extent, "so great a distance as"
ἀφέστηκε: perf. of ***ἀπο-ίστημι*** with present sense, "as far as the sun *stands apart from*"

ἕνα δ' ἀστέρα πρὸ πάντων οἷον φύλακα καὶ προόπτην ἐγκατέστησε τὸν σείριον. ἄλλους δὲ ποιήσας τέσσαρας καὶ εἴκοσι θεοὺς εἰς ᾠὸν ἔθηκεν. οἱ δ' ἀπὸ τοῦ Ἀρειμανίου γενόμενοι καὶ αὐτοὶ τοσοῦτοι διατρήσαντες τὸ ᾠὸν γαν..., ὅθεν ἀναμέμικται τὰ κακὰ τοῖς ἀγαθοῖς. ἔπεισι δὲ χρόνος εἱμαρμένος, ἐν ᾧ τὸν Ἀρειμάνιον λοιμὸν ἐπάγοντα καὶ λιμὸν ὑπὸ τούτων ἀνάγκη φθαρῆναι παντάπασι καὶ ἀφανισθῆναι, τῆς δὲ γῆς ἐπιπέδου καὶ ὁμαλῆς γενομένης ἕνα βίον καὶ μίαν πολιτείαν ἀνθρώπων μακαρίων καὶ ὁμογλώσσων ἁπάντων

ἀνάγκη, ***ἡ***: necessity
ἀναμιγνύω: to mix up X *(acc.)* with Y *(dat.)*
ἀστήρ, ***-έρος***, ***ὁ***: a star
ἀφανίζω: to make unseen
βίος, ***ὁ***: mode of life
διατετραίνω: to bore through, make a hole in
ἐγκαθίστημι: to place in
εἴκοσι (*indecl.*): twenty
ἐπάγω: to bring on, inflict
ἐπίπεδος, ***-ον***: flat
λιμός, ***-οῦ***, ***ἡ***: hunger, famine
λοιμός, ***ὁ***: a plague, pestilence
μακάριος, ***-α***, ***-ον***: blessed, happy
μείρομαι: to receive one's lot
οἷον: *(adv.)* like, as
ὁμαλός, ***-ή***, ***-όν***: even, level
ὁμόγλωσσος, ***-ον***: speaking the same language
παντάπασι: *(adv.)* wholly, absolutely
πολιτεία, ***ἡ***: a government
προόπτης, ***-ου***, ***ὁ***: scout
σείριος, ***ὁ***: the dog star, Sirius
τέσσαρες, ***-α***: four
φθείρω: to destroy
φύλαξ, ***-ακος***, ***ὁ***: a guard
ᾠόν, ***τό***: an egg

ἐγκατέστησε: aor. of ***ἐγ-κατα-ίστημι***, "he placed in (the heavens)"
εἰς ᾠὸν: there is a cosmic egg in Orphism which seems to be fused here with Persian ideas about the cosmos
αὐτοὶ τοσοῦτοι: i.e. the same number (24) of gods generated by Areimanios
γαν...: a lacuna occurs, but the evil spirits seem to have pierced the cosmic egg and caused evil and good to be mixed
ἀναμέμικται: perf. pass., 3 pl., "bad *is mixed with* good"
ἔπεισι: fut., "the time *will arrive*"
εἱμαρμένος: perf. part. of ***μείρομαι***, "the *destined* time"
ἐπάγοντα: "Areimanios *who inflicts*"
ἀνάγκη: sc. ***ἐστι***, "when (it is) *necessary* that" + *acc.* + *inf.*
φθαρῆναι ... ἀφανισθῆναι: aor. inf. pass., "necessary that he *be destroyed ... be made to vanish*"
γενομένης: gen. abs., "the earth *having become*"

γενέσθαι. Θεόπομπος δέ φησι κατὰ τοὺς μάγους ἀνὰ μέρος τρισχίλια ἔτη τὸν μὲν κρατεῖν τὸν δὲ κρατεῖσθαι τῶν θεῶν, ἄλλα δὲ τρισχίλια μάχεσθαι καὶ πολεμεῖν καὶ ἀναλύειν τὰ τοῦ ἑτέρου τὸν ἕτερον, τέλος δ' ἀπολεῖσθαι τὸν Ἅιδην· καὶ τοὺς μὲν ἀνθρώπους εὐδαίμονας ἔσεσθαι μήτε τροφῆς δεομένους μήτε σκιὰν ποιοῦντας, τὸν δὲ ταῦτα μηχανησάμενον θεὸν ἡρεμεῖν καὶ ἀναπαύεσθαι χρόνον αλλῶς μὲν οὐ πολύν τῷ θεῷ, ὥσπερ δ' ἀνθρώπῳ κοιμωμένῳ μέτριον. ἡ μὲν οὖν μάγων μυθολογία τοιοῦτον ἔχει τρόπον·

ἀναλύω: to unloose, undo
ἀναπαύομαι: to cease
ἀπόλλυμι: to destroy utterly
δέομαι: to need, lack + *gen.*
ἕτερος, ***-α***, ***-ον***: one of two
ἔτος, ***-εος***, ***τό***: a year
εὐδαίμων, ***-ον***: blessed
ἡρεμέω: to keep quiet, be at rest
κοιμάομαι: to fall asleep
κρατέω: to prevail
μάγος, ***ὁ***: a Persian sage
μάχομαι: to fight
μέρος, ***-εος***, ***τό***: a part, share
μέτριος, ***-α***, ***-ον***: within measure, moderate
μηχανάομαι: to prepare, make ready
μυθολογία, ***ἡ***: a telling of mythic legends
πολεμέω: to make war
σκιά, ***-ᾶς***, ***ἡ***: a shadow
τέλος: *(adv.)* finally
τρισχίλιοι, ***-αι***, ***-α***: three thousand
τρόπος, ***ὁ***: a way, manner
τροφή, ***ἡ***: nourishment, food

γενέσθαι: also after ***ἀνάγκη***, "necessary *that there be*"
Θεόπομπος: an historian from Chios (b. 378 BCE)
κατὰ τοὺς μάγους: "according to the magi" i.e. the Persian sages
ἀνὰ μέρος: "in turn" i.e. in alternation
ἄλλα δὲ τρισχίλια: acc. duration, "for another 3000 years"
ἀπολεῖσθαι: inf. fut., "that Hades *will be destroyed*"
ἔσεσθαι: fut. inf. continuing ind. stat., "and that men *will be*"
σκιὰν ποιοῦντας: "nor *casting shadows*"
ἡρεμεῖν καὶ ἀναπαύεσθαι: ind. stat., "that the god will have quiet and will cease"
χρόνον: acc. duration, "*for a time* not long"
οὐ πολύν ... μέτριον: "while *not long* for a god .... *moderate* for a man"

48. Χαλδαῖοι δὲ τῶν πλανήτων, οὓς «θεοὺς γενεθλίους» καλοῦσι, δύο μὲν ἀγαθουργούς, δύο δὲ κακοποιούς, μέσους δὲ τοὺς τρεῖς ἀποφαίνουσι καὶ κοινούς. τὰ δ' Ἑλλήνων πᾶσί που δῆλα, τὴν μὲν ἀγαθὴν Διὸς Ὀλυμπίου μερίδα, τὴν δ' ἀποτρόπαιον Ἅιδου ποιουμένων, ἐκ δ' Ἀφροδίτης καὶ Ἄρεος Ἁρμονίαν γεγονέναι μυθολογούντων, ὧν ὁ μὲν ἀπηνὴς καὶ φιλόνεικος, ἡ δὲ μειλίχιος καὶ γενέθλιος. σκόπει δὲ τοὺς φιλοσόφους τούτοις συμφερομένους. Ἡράκλειτος μὲν γὰρ ἄντικρυς πόλεμον ὀνομάζει «πατέρα καὶ βασιλέα καὶ κύριον πάντων» καὶ τὸν μὲν Ὅμηρον εὐχόμενον (*Iliad* 18. 107):

ἔκ τε θεῶν ἔριν ἔκ τ' ἀνθρώπων ἀπολέσθαι

ἀγαθουργός, **-όν**: doing good
ἄντικρυς: *(adv.)* straight away
ἀπηνής, **-ές**: harsh, rough
ἀπόλλυμι: to kill, lose
ἀποτρόπαιος, **-ον**: ill-omened
ἀποφαίνω: to designate
Ἁρμονία, **ἡ**: Harmony, daughter of Ares and Aphrodite
βασιλεύς, **-έως**, **ὁ**: a king
γενέθλιος, **-ον**: presiding at birth, protective
δῆλος, **-η**, **-ον**: clear
ἔρις, **ἡ**: strife
εὔχομαι: to pray
κακοποιός, **-όν**: ill-doing, mischievous
κοινός, **-ή**, **-όν**: common, shared in common
κύριος, **ὁ**: a lord, master
μειλίχιος, **-ον**: gentle, mild
μερίς, **-ίδος**, **ἡ**: a portion, lot
μέσος, **-η**, **-ον**: middle, in the middle
μυθολογέω: to tell mythic tales or legends
πατήρ, **ὁ**: a father
πλάνης, **-ητος**, **ὁ**: a wanderer, planet
πόλεμος, **ὁ**: battle, fight, war
που: *(adv.)* presumably
σκοπέω: to look at, consider
συμφέρομαι: to agree with + *dat.*
φιλόνεικος, **-ον**: loving strife
φιλόσοφος, **ὁ**: a lover of wisdom

Χαλδαῖοι: "the Chaldeans" include Assyrians as well as the peoples of Babylonia

τῶν πλανήτων: the two beneficent planets were Juppiter and Venus; the two mischievous planets were Saturn and Mars. Mercury joined the Sun and the Moon as neutral, giving the seven "birthday" heavenly bodies.

πᾶσί που δῆλα: "clear to all presumably" but the pairing of Hades and Zeus is hardly a case of dualism

ποιουμένων ... μυθολογούντων: agreeing with **Ἑλλήνων**, "of the Greeks *who make ... who mythologize*"

γεγονέναι: perf. inf., "to have been produced from (**ἐκ**)"

τοὺς φιλοσόφους: Plutarch now gives several examples of Greek philosophers who assert a dualistic view.

Ἡράκλειτος: Heraclitus of Ephesus (fl. 500 BCE)

ἀπολέσθαι: aor. inf. after **εὐχόμενον**, "Homer praying that war *be gone* from (**ἔκ**)"

«λανθάνειν» φησί «τῇ πάντων γενέσει καταρώμενον ἐκ μάχης καὶ ἀντιπαθείας τὴν γένεσιν ἐχόντων, ἥλιον δὲ μὴ ὑπερβήσεσθαι τοὺς προσήκοντας ὅρους· εἰ δὲ μή, Μοίρας μιν Δίκης ἐπικούρους ἐξευρήσειν.» Ἐμπεδοκλῆς δὲ τὴν μὲν ἀγαθουργὸν ἀρχὴν «Φιλότητα» καὶ «Φιλίαν,» πολλάκις δ' "Ἁρμονίαν» καλεῖ «θεμερῶπιν,» τὴν δὲ χείρονα «Νεῖκος οὐλόμενον» καὶ «Δῆριν αἱματόεσσαν.» καὶ οἱ μὲν Πυθαγορικοὶ διὰ πλειόνων ὀνομάτων κατηγοροῦσι τοῦ μὲν ἀγαθοῦ· τὸ ἓν, τὸ πεπερασμένον, τὸ μένον, τὸ εὐθὺ, τὸ

ἀγαθοεργός, ***-όν***: doing good, beneficient
αἱματόεις, ***-όεσσα***, ***-όεν***: bloody, murderous
ἀντιπάθεια, ***ἡ***: antipathy, conflict
ἀρχή, ***ἡ***: an origin, first cause
γένεσις, ***-εως***, ***ἡ***: the productive cause, origin
δῆρις, ***ἡ***: a fight, contest
Δίκη, ***ἡ***: Justice
ἐξευρίσκω: to find out, discover
ἐπίκουρος, ***ὁ***: an assister, ally
εὐθύς, ***-εῖα***, ***-ύ***: straight
ἥλιος, ***-ου***, ***ὁ***: the sun
θεμερῶπις, ***-ιδος***, ***ἡ***: of serene aspect
καταράομαι: to call down curses upon + *dat.*
κατηγορέω: to argue, indicate
λανθάνω: to escape notice + *part.*
μάχη, ***ἡ***: battle, fight
μένω: to remain firm
μιν: him (= ***αὐτόν***)
Μοῖραι, ***αἱ***: the Fates
νεῖκος, ***-εος***, ***τό***: strife
ὄνομα, ***τό***: a name
ὅρος, ***ὁ***: a boundary, landmark
οὐλόμενος, ***-η***, ***-ον***: destructive
περαίνω: to bring to an end, limit
πλείων, ***-ον***: more
πολλάκις: *(adv.)* many times
προσήκω: to be fitting
Πυθαγορικοί, ***οἱ***: the Pythagoreans
ὑπερβαίνω: to overstep
φιλία, ***ἡ***: friendly love, affection
φιλότης, ***-ητος***, ***ἡ***: friendship, love, affection
χείρων, ***-ον***: worse, meaner

καταρώμενον: part. supplementary after ***λανθάνειν***, "(Heraclitus) says that Homer fails to notice *that he is cursing*"

ἐχόντων: agreeing with ***πάντων***, "of all things, *which have* their origin from (***ἐκ***)"

μὴ ὑπερβήσεσθαι: fut. inf. also in ind. stat. after ***φησί***, "(Heraclitus) says that the son *will not overstep*"

εἰ δὲ μή: "otherwise"

Μοίρας: this is one suggestion for the mss. ***γλώττας***. Elsewhere Plutarch cites this maxim using **Ἐρινύες**, the Furies

ἐξευρήσειν: continuing ind. stat., "that they *will find out*"

Ἐμπεδοκλῆς: the presocratic philosopher/poet (493–433) taught that four elements mixed according to a dialectic between Love (***φιλότης***) and Strife (***νεῖκος***).

τοῦ μὲν ἀγαθοῦ ... τοῦ δὲ κακοῦ: "*of the good* (principle) ... *of the bad* (principle)"

τὸ πεπερασμένον: perf. part. of ***περαίνω***, "the limited"

περισσὸν, τὸ τετράγωνον τὸ ἴσον, τὸ δεξιὸν, τὸ λαμπρόν, τοῦ δὲ κακοῦ· τὴν δυάδα, τὸ ἄπειρον, τὸ φερόμενον, τὸ καμπύλον, τὸ ἄρτιον, τὸ ἑτερόμηκες, τὸ ἄνισον, τὸ ἀριστερὸν, τὸ σκοτεινόν, ὡς ταύτας ἀρχὰς γενέσεως ὑποκειμένας· Ἀναξαγόρας δὲ «νοῦν» καὶ «ἄπειρον,» Ἀριστοτέλης δὲ τὸ μὲν «εἶδος» τὸ δὲ «στέρησιν,» Πλάτων δὲ πολλαχοῦ μὲν οἷον ἐπηλυγαζόμενος καὶ παρακαλυπτόμενος τῶν ἐναντίων ἀρχῶν τὴν μὲν «ταὐτὸν» ὀνομάζει, τὴν δὲ «θάτερον.» ἐν δὲ τοῖς Νόμοις ἤδη πρεσβύτερος ὢν οὐ δι' αἰνιγμῶν οὐδὲ συμβολικῶς, ἀλλὰ κυρίοις ὀνόμασιν οὐ μιᾷ ψυχῇ φησι κινεῖσθαι τὸν κόσμον, ἀλλὰ πλείοσιν ἴσως δυεῖν δὲ πάντως

αἰνιγμός, **ὁ**: a riddle
ἄνισος, **-η**, **-ον**: unequal, uneven
ἄπειρος, **-ον**: unbounded, infinite
ἀριστερός: left, on the left
ἄρτιος, **-α**, **-ον**: even-numbered
δεξιός, **-ά**, **-όν**: on the right hand
δυάς, **-άδος**, **ἡ**: the number two
εἶδος, **-εος**, **τό**: a form, figure
ἐναντίος, **-α**, **-ον**: opposing
ἐπηλυγάζω: to disguise, conceal
ἑτερομήκης, **-ες**: retangular
ἤδη: *(adv.)* already, now
ἴσος, **-η**, **-ον**: equal
καμπύλος, **-η**, **-ον**: bent, crooked, curved
κινέω: to set in motion, to move
κύριος, **-α**, **-ον**: proper (nouns)
λαμπρός, **-ά**, **-όν**: bright, brilliant
νοῦς, **ὁ**: the mind
πάντως: *(adv.)* altogether;
παρακαλύπτω: to cloak, veil
περισσός, **-ή**, **-όν**: prodigious
πολλαχοῦ: *(adv.)* in many places
πρεσβύτερος, **-α**, **-ον**: older
σκοτεινός, **-ή**, **-όν**: dark
στέρησις, **-εως**, **ἡ**: negation
συμβολικῶς: *(adv.)* symbolically
τετράγωνος,**-ον**: with four equal angles
ὑπόκειμαι: to underlie + *gen.*
ψυχή, **ἡ**: a soul

τὸ φερόμενον: "the moving itself" i.e. as opposed to **τὸ μένον**
ὡς ... ὑποκειμένας·: indicating another's opinion, "since (they think) these *to underlie*"
Ἀναξαγόρας: (b. 500 BCE), one of the Ionic *physikoi,* "natural philosophers"
Ἀριστοτέλης: (384–322), the greatest student of Plato
πολλαχοῦ μὲν οἷον ... ἐν δὲ τοῖς Νόμοις: "*while in many places by a sort of* disguising ... but in the *Laws* "
τὴν μὲν ταὐτὸν ... τὴν δὲ θάτερον: "one principle *the same* ... the second principle *the other*" cf. *Timaeus* 35a
ἐν δὲ τοῖς Νόμοις: *Laws* 896d-e
μιᾷ ψυχῇ ... ἀλλὰ πλείοσιν: dat. instrumental, "not *by one soul ... but by many*"
δυεῖν: gen. dual after **ἐλάττοσιν**, "by not fewer *than two*"

οὐκ ἐλάττοσιν· ὧν τὴν μὲν ἀγαθουργὸν εἶναι, τὴν δ' ἐναντίαν ταύτῃ καὶ τῶν ἐναντίων δημιουργόν· ἀπολείπει δὲ καὶ τρίτην τινὰ μεταξὺ φύσιν οὐκ ἄψυχον οὐδ' ἄλογον οὐδ' ἀκίνητον ἐξ αὐτῆς, ὥσπερ ἔνιοι νομίζουσιν, ἀλλ' ἀνακειμένην ἀμφοῖν ἐκείναις, [371] ἐφιεμένην δὲ τῆς ἀμείνονος ἀεὶ καὶ ποθοῦσαν καὶ διώκουσαν, ὡς τὰ ἐπιόντα δηλώσει τοῦ λόγου τὴν Αἰγυπτίων θεολογίαν μάλιστα ταύτῃ τῇ φιλοσοφίᾳ συνοικειοῦντος.

49. μεμιγμένη γὰρ ἡ τοῦδε τοῦ κόσμου γένεσις καὶ σύστασις ἐξ ἐναντίων, οὐ μὴν ἰσοσθενῶν, δυνάμεων, ἀλλὰ τῆς βελτίονος τὸ κράτος ἐστίν· ἀπολέσθαι δὲ τὴν φαύλην

ἀγαθοεργός, **-όν**: doing good, beneficient
ἀεί: *(adv.)* always, for ever
ἀκίνητος, **-ον**: unmoved, motionless
ἄλογος, **-ον**: without reason
ἀμείνων, **-ον**: better
ἀμφοῖν: both *(dat.)*
ἀνάκειμαι: to be laid up, be dependent on + *dat.*
ἀπολείπω: to leave behind, allow
ἀπόλλυμι: to destroy utterly
ἄψυχος, **-ον**: lifeless, inanimate
βελτίων, **-ον**: better
δηλόω: to make clear, show
δημιουργός, **ὁ**: a handicraftsman
διώκω: to pursue
ἐλάττων, **-ον**: smaller, fewer
ἐνάντιος, **-α**, **-ον**: opposing to + *dat.*
ἔπειμι: to come upon, follow *(fut.)*
ἐφίεμαι: to desire + *gen.*
ἰσοσθενής, **-ές**: equal in force or power
κράτος, **-εος**, **τό**: supremacy
μεταξύ: *(adv.)* between
μιγνύω: to mix, mingle
ποθέω: to yearn after
συνοικειόω: to associate X *(acc.)* with Y *(dat.)*
σύστασις, **-εως**, **ἡ**: a composition
τρίτος, **-η**, **-ον**: the third
φαῦλος, **-η**, **-ον**: cheap, bad

ἀπολείπει: "he (Plato) leaves behind" i.e. makes space for
τὰ ἐπιόντα: pres. part. from **ἐπι-εἶμι**, "*the following parts* of the discourse"
ταύτῃ τῇ φιλοσοφίᾳ: "associate *with this philosophy*" i.e. that of Plato
συνοικειοῦντος: agreeing with **τοῦ λόγου**, "of the discourse *which associates*"
οὐ μὴν ἰσοσθενῶν: powers *certainly not equal*"
τῆς βελτίονος: (sc. **δύναμεως**) gen. pred., "supremacy is *of the better (*power*)*" i.e. belongs to it
τὴν φαύλην: (sc. **δύναμιν**)

παντάπασιν ἀδύνατον, πολλὴν μὲν ἐμπεφυκυῖαν τῷ σώματι, πολλὴν δὲ τῇ ψυχῇ τοῦ παντὸς καὶ πρὸς τὴν βελτίονα ἀεὶ δυσμαχοῦσαν. ἐν μὲν οὖν τῇ ψυχῇ νοῦς καὶ λόγος ὁ τῶν ἀρίστων πάντων ἡγεμὼν καὶ κύριος Ὄσιρίς ἐστιν, ἐν δὲ γῇ καὶ πνεύμασι καὶ ὕδασι καὶ οὐρανῷ καὶ ἄστροις τὸ τεταγμένον καὶ καθεστηκὸς καὶ ὑγιαῖνον ὥραις καὶ κράσεσι καὶ περιόδοις Ὀσίριδος ἀπορροὴ καὶ εἰκὼν ἐμφαινομένη· Τυφὼν δὲ τῆς ψυχῆς τὸ παθητικὸν καὶ τιτανικὸν καὶ ἄλογον καὶ ἔμπληκτον, τοῦ δὲ σωματικοῦ τὸ ἐπίκηρον καὶ νοσῶδες καὶ ταρακτικὸν ἀωρίαις καὶ δυσκρασίαις καὶ κρύψεσιν ἡλίου

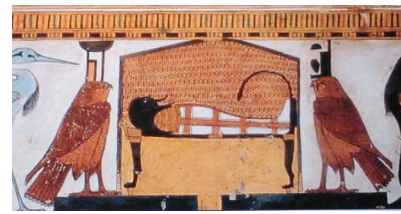
ἀδύνατος, ***-ον***: impossible
ἄλογος, ***-ον***: irrational
ἀπορροή, ***ἡ***: flowing off, efflux
ἄριστος, ***-η***, ***-ον***: best
ἄστρα, ***τά***: the stars
ἀωρία, ***ἡ***: a bad season
δυσκρασία, ***ἡ***: a bad temperament
δυσμαχέω: to fight in vain against (***πρὸς***)
εἰκών, ***-όνος***, ***ἡ***: an image
ἔμπληκτος, ***-ον***: unstable
ἐμφαίνομαι: to be manifest
ἐμφύω: to implant in + *dat.*
ἐπίκηρος, ***-ον***: subject to death
ἡγεμών, ***-όνος***, ***ἡ***: a leader
καθίστημι: to set down, place
κρᾶσις, ***-εως***: a mixing
κρύψις, ***-εως***, ***ἡ***: a hiding
νοσώδης, ***-ες***: sickly, diseased
νοῦς, ***ὁ***: mind, perception
οὐρανός, ***ὁ***: heaven
παθητικός, ***-ή***, ***-όν***: passionate
περίοδος, ***ἡ***: a rotation, cycle
πνεῦμα, ***-ατος***, ***τό***: a wind
σῶμα, ***-ατος***, ***τό***: the body
σωματικός, ***-ή***, ***-όν***: bodily
ταρακτικός, ***-ή***, ***-όν***: disturbing
τάττω: to arrange, put in order
τιτανικός, ***-ή***, ***-όν***: like the Titans
ὑγιαίνω: to be sound, healthy
ὕδωρ, ***-ατος***, ***τό***: water
ψυχή, ***ἡ***: the soul
ὥρα, ***ἡ***: a period of time, season

ἀδύνατον: (sc. ***ἐστι***) + *inf.*
πολλὴν μὲν ... πολλὴν δὲ: "both very much ... and constantly"
ἐμπεφυκυῖαν: perf. part. causal, "since it has been implanted in"
τοῦ παντὸς: gen., "soul *of the universe*"
νοῦς καὶ λόγος: nom. pred., "Osiris is *the mind and reason*"
τὸ τεταγμένον καὶ καθεστηκὸς: perf. part. nom. pred. of ***τάττω*** and ***κατα-ίστημι*** respectively, "is *the ordered and established* (principle)"
ἐν δὲ γῇ: i.e. in the cosmos
τὸ ... ὑγιαῖνον: nom. pred. pres. part., "is *the being sound* (principle)"
τῆς ψυχῆς ... τοῦ δὲ σωματικοῦ: "(the element) of the soul ... of the corporeal," the latter again referring to the cosmos

καὶ ἀφανισμοῖς σελήνης οἷον ἐκδρομαὶ καὶ ἀφηνιασμοὶ Τυφῶνος· καὶ τοὔνομα κατηγορεῖ τὸ Σήθ, ᾧ τὸν Τυφῶνα καλοῦσι· φράζει μὲν τὸ καταδυναστεῦον καὶ καταβιαζόμενον, φράζει δὲ τὴν πολλάκις ἀναστροφὴν καὶ πάλιν ὑπεκπήδησιν. Βέβωνα δὲ τινὲς μὲν ἕνα τῶν τοῦ Τυφῶνος ἑταίρων γεγονέναι λέγουσιν, Μανεθὼς δ' αὐτὸν τὸν Τυφῶνα καὶ Βέβωνα καλεῖσθαι· σημαίνει δὲ τοὔνομα «κάθεξιν» ἢ «κώλυσιν,» ὡς τοῖς πράγμασιν ὁδῷ βαδίζουσι καὶ πρὸς ὃ χρὴ φερομένοις ἐνισταμένης τῆς τοῦ Τυφῶνος δυνάμεως.

ἀναστροφή, **ἡ**: a turning upside down, upsetting
ἀφανισμός, **ὁ**: extermination, disappearance
ἀφηνιασμός, **ὁ**: unruliness, rebellion
βαδίζω: to go slowly, to proceed
ἐκδρομή, **ἡ**: a sallying forth
ἐνίστημι: to resist + *dat.*
ἑταῖρος, **ὁ**: a comrade, companion
κάθεξις, **-εως**, **ἡ**: a holding, retention
καταβιάζω: to subdue by force
καταδυναστεύω: to exercise power over
κατηγορέω: to argue, indicate
κώλυσις, **-εως**, **ἡ**: a prevention
ὁδός, **ἡ**: a way, path, manner
οἷον: just like
πάλιν: *(adv.)* again
πολλάκις: *(adv.)* many times
πρᾶγμα, **-ατος**, **τό**: a deed, act
σημαίνω: to mean, indicate
ὑπερπήδησις, **ἡ**: a leaping over
φράζω: to point out, mean
χρή: it is fated, necessary

οἷον ... Τυφῶνος: i.e. what is told of Typhon in the myths
τό Σήθ, ᾧ: "*Seth, by which name* they call Typhon"
Βέβωνα: probably the Egyptian god Baba, whose origin is independent of Seth, but who becomes associated with him because of similarities
Μανεθὼς: Egyptian author of an *Aigyptiaka* in Greek (fl. 3rd cent. BCE)
τοὔνομα: i.e. **Βέβωνα**
ὁδῷ: "deeds going *by a path*" i.e. in an intentional manner
βαδίζουσι ... φερομένοις: pres. part. dat. after **ἐνισταμένης**, "resists *those going ... those being directed*"
πρὸς ὃ χρὴ: "being directed *towards what is necessary*" i.e. what is appropriate
ἐνισταμένης: aor. part. gen. abs. causal, "because the power *resists*" + *dat.*



Isis and Nephthys mourn Osiris
in the form of kites.
From the tomb of Nefertari

50. *διὸ καὶ τῶν μὲν ἡμέρων ζῴων ἀπονέμουσιν αὐτῷ τὸ ἀμαθέστατον, ὄνον· τῶν δ' ἀγρίων τὰ θηριωδέστατα, κροκόδειλον καὶ τὸν ποτάμιον ἵππον· περὶ μὲν οὖν τοῦ ὄνου προδεδηλώκαμεν· ἐν Ἑρμοῦ πόλει δὲ Τυφῶνος ἄγαλμα δεικνύουσιν ἵππον ποτάμιον, ἐφ' οὗ βέβηκεν ἱέραξ ὄφει μαχόμενος, τῷ μὲν ἵππῳ τὸν Τυφῶνα δεικνύντες, τῷ δ' ἱέρακι δύναμιν καὶ ἀρχήν, ἣν βίᾳ κτώμενος ὁ Τυφὼν πολλάκις αὖ κίνεται ταραττόμενος ὑπὸ τῆς κακίας καὶ ταράττων. διὸ καὶ θύοντες ἑβδόμῃ τοῦ Τυβὶ μηνός, ἣν καλοῦσιν «ἄφιξιν Ἴσιδος ἐκ Φοινίκης,» ἐπιπλάττουσι τοῖς ποπάνοις ἵππον*

ἄγαλμα, ***-ατος***, ***τό***: a statue
ἄγριος, ***-α***, ***-ον***: undomesticated, wild
ἀμαθέστατος, ***-η***, ***-ον***: most stupid
ἀπονέμω: to assign X *(acc.)* to Y *(dat.)*
ἀρχή, ***ἡ***: rule, sovereignty
αὖ: *(adv.)* again
ἄφιξις, ***-εως***, ***ἡ***: an arrival
βαίνω: to walk, step
δεικνύω: to display, exhibit
δύναμις, ***-εως***, ***ἡ***: power, might
ἕβδομος, ***-η***, ***-ον***: seventh
ἐπιπλάττω: to spread *(acc.)* as a plaster over Y *(dat.)*
ζῷον, ***τό***: a living being, animal
ἥμερος, ***-ον***: domesticated
θηριωδέστατος, ***-η***, ***-ον***: most bestial
θύω: to offer sacrifice
ἱέραξ, ***ὁ***: a hawk, falcon
ἵππος, ***ὁ***: a horse
κακία, ***ἡ***: evil
κινέω: to set in motion
κροκόδειλος, ***ὁ***: the crocodile
κτάομαι: to get, acquire
μάχομαι: to fight with + *dat.*
μείς, ***μηνός***, ***ὁ***: a month
ὄνος, ***ὁ***: an ass
ὄφις, ***ὄφεως***, ***ὁ***: a serpent, snake
πόπανον, ***τό***: a round cake
ποτάμιος, ***-α***, ***-ον***: from a river
προδηλόω: to show plainly
ταράττω: to stir up, trouble

τὸν ποτάμιον ἵππον: "the hippopotamus"
προδεδηλώκαμεν: perf., "we have shown" in sec. 30
ἐν Ἑρμοῦ πόλει: "in Hermopolis," a city in upper Egypt
δεικνύουσιν ... δεικνύντες: note the variation between ***δεικνύω*** and ***δείκνυμι***, the latter the Attic form. See box on page 108
βέβηκεν: perf. of ***βαίνω***, "has stepped" i.e. is standing
τῷ μὲν ἵππῳ ... τῷ δ' ἱέρακι: dat. instrumental, "indicating *by the hippo ... by the falcon*"
βίᾳ: dat. of manner, "by force"
αὖ κίνεται: "he is aroused again"
ἑβδόμῃ: sc. ***ἡμέρᾳ***
τοῦ Τυβὶ μηνός: the month of Tybi was the fifth month in the Egyptian calendar, corresponding roughly to our January

ποτάμιον δεδεμένον. ἐν δ' Ἀπόλλωνος πόλει νενομισμένον ἐστὶ κροκοδείλου φαγεῖν πάντως ἕκαστον· ἡμέρᾳ δὲ μιᾷ θηρεύσαντες ὅσους ἂν δύνωνται καὶ κτείναντες ἀπαντικρὺ τοῦ ἱεροῦ προβάλλουσι καὶ λέγουσιν ὡς ὁ Τυφὼν τὸν Ὧρον ἀπέδρα κροκόδειλος γενόμενος, πάντα καὶ ζῷα καὶ φυτὰ καὶ πάθη τὰ φαῦλα καὶ βλαβερὰ Τυφῶνος ἔργα καὶ μέρη καὶ κινήματα ποιούμενοι.

51. **τὸν δ' Ὄσιριν αὖ πάλιν ὀφθαλμῷ καὶ σκήπτρῳ γράφουσιν, ὧν τὸ μὲν τὴν πρόνοιαν ἐμφαίνει, τὸ δὲ τὴν δύναμιν, ὡς Ὅμηρος τὸν ἄρχοντα καὶ βασιλεύοντα πάντων**

ἀπαντικρύ: right opposite + *gen.*
ἀποδιδράσκω: to run away, escape
ἄρχω: to be first, rule
βασιλεύω: to rule, reign
βλαβερός, ***-ά***, ***-όν***: hurtful, noxious
γράφω: to depict in writing
δεω: to bind
δύναμαι: to be able
ἕκαστος, ***-η***, ***-ον***: every one, each one
ἐμφαίνω: to suggest
ἔργον, ***τό***: a work
ἔφαγον: to eat *(aor.)* + *gen.*
θηρεύω: to hunt, go hunting
ἱερόν, ***τό***: a temple
κίνημα, ***-ατος***, ***τό***: a motion, movement
κτείνω: to kill, slay
μέρος, ***-εος***, ***τό***: a part, share
ὅσος, ***-η***, ***-ον***: as many as
ὀφθαλμός, ***ὁ***: an eye
πάθος, ***τό***: an incident, event
πάντως: *(adv.)* altogether;
προβάλλω: to throw before
πρόνοια, ***ἡ***: foresight
σκῆπτρον, ***τό***: a scepter
φαῦλος, ***-η***, ***-ον***: cheap, evil
φυτόν, ***τό***: a plant, tree

δεδεμένον: perf. part. pass., "a *bound* hippopotamus"

ἐν δ' Ἀπόλλωνος πόλει: "the city of Apollo" is the Greek name for Edfu, in upper Egypt, site of a famous temple to Horus

νενομισμένον ἐστὶ: periphrastic perfect of **νομίζω**, "it has been customary to"

ἡμέρᾳ δὲ μιᾷ : dat. of time, "on one day"

ἂν δύνωνται: pres. subj. in general clause, "as many as *they can*"

ἀπέδρα: aor. of **ἀποδιδράσκω**, "he ran away"

ἔργα ... κινήματα: acc. pred., "(the Egyptians) considering all these to be *the works ... motions* of Typhon"

ὀφθαλμῷ καὶ σκήπτρῳ: these refer to Gardiner D4 ( ) and S40 ( ) which were used in the Greco-Roman period for the name of Osiris. See above p. 32.

ὡς Ὅμηρος: *Iliad* 8. 22

Ζῆν᾽ ὕπατον καὶ μήστωρα καλῶν ἔοικε τῷ μὲν «ὑπάτῳ» τὸ κράτος αὐτοῦ, τῷ δὲ «μήστωρι» τὴν εὐβουλίαν καὶ τὴν φρόνησιν σημαίνειν. γράφουσι δὲ καὶ ἱέρακι τὸν θεὸν τοῦτον πολλάκις· εὐτονίᾳ γὰρ ὄψεως ὑπερβάλλει καὶ πτήσεως ὀξύτητι καὶ διοικεῖν αὑτὸν ἐλαχίστῃ τῇ τροφῇ πέφυκε. λέγεται δὲ καὶ νεκρῶν ἀτάφων ὄμμασι γῆν ὑπερπετόμενος ἐπιβάλλειν· ὅταν δὲ πιόμενος ἐπὶ τὸν ποταμὸν καταίρῃ, τὸ πτερὸν ἵστησιν ὀρθόν· πιὼν δὲ κλίνει τοῦτο πάλιν· ᾧ δῆλός ἐστι σεσωσμένος καὶ διαπεφευγὼς τὸν κροκόδειλον· ἂν γὰρ ἁρπασθῇ, μένει τὸ πτερὸν ὥσπερ ἔστη πεπηγός. πανταχοῦ

ἁρπάζω: to snatch away, carry off
ἄταφος, **-ον**: unburied
δῆλος, **-η**, **-ον**: clear
διαφεύγω: to flee through, get away from, escape
διοικέω: to manage
ἐλάχιστος, **-η**, **-ον**: the smallest, least
ἔοικα: to seem to + *inf. (perf.)*
ἐπιβάλλω: to cast X *(acc.)* upon Y *(dat.)*
εὐβουλία, **ἡ**: good counsel, prudence
εὐτονία, **ἡ**: tension, vigour
ἱέραξ: a hawk, falcon
ἵστημι: to make to stand
καλέω·: to call, name
καταίρω: to come down, make a swoop
κλίνω: to make to bend, slope
κράτος, **-εος**, **τό**: strength, power
μένω: to remain
μήστωρ, **-ωρος**, **ὁ**: an adviser, counsellor
νεκρός, **ὁ**: a dead body, corpse
ὄμμα, **-ατος**, **τό**: the eye
ὀξύτης, **-ητος**, **ἡ**: swiftness
ὀρθός, **-ή**, **-όν**: straight
ὄψις, **ὄψεως**, **ἡ**: power of sight
πάλιν: *(adv.)* back, backwards
πήγνυμι: to make fast
πίνω: to drink
ποταμός, **ὁ**: a river, stream
πτερόν, **τό**: feather, wing
πτῆσις, **-εως**, **ἡ**: a flying, flight
σημαίνω: to indicate, make known
σῴζω: to save, preserve
τροφή, **ἡ**: nourishment, food, victuals
ὕπατος, **-η**, **-ον**: highest, uppermost
ὑπερβάλλω: to excel
ὑπερπέτομαι: to fly over
φρόνησις, **-εως**, **ἡ**: purpose, insight

καλῶν: pres. part. instrumental, "*by calling* seems to"
ἱέρακι: "depict *with a falcon*" Horus, not Osiris, is depicted as a falcon, so **τὸν θεὸν τοῦτον** may refer to Zeus.
πέφυκε: perf., "he is by nature able to" + *inf.*
πιόμενος: fut. part. expressing purpose, "comes down *in order to drink*"
καταίρῃ: pres. subj. in general temporal clause, "whenever he *comes down* upon (**ἐπὶ**)"
σεσωσμένος ... διαπεφευγὼς: perf. part. after **δῆλός ἐστι**, "clear *that he is safe ... has escaped*"
ἁρπασθῇ: aor. pass. subj. in present general protasis, "if (ever) he is carried off"
πεπηγός: perf. part. of **πήγνυμι**, "having become made fast"

δὲ καὶ ἀνθρωπόμορφον Ὀσίριδος ἄγαλμα δεικνύουσιν ἐξορθιάζον τῷ αἰδοίῳ διὰ τὸ γόνιμον καὶ τὸ τρόφιμον. ἀμπεχόνῃ δὲ φλογοειδεῖ στέλλουσιν αὐτοῦ τὰς εἰκόνας, [372] **ἥλιον σῶμα τῆς τἀγαθοῦ δυνάμεως καὶ φῶς ὁρατὸν οὐσίας νοητῆς ἡγούμενοι. διὸ καὶ καταφρονεῖν ἄξιόν ἐστι τῶν τὴν ἡλίου σφαῖραν Τυφῶνι προσνεμόντων, ᾧ λαμπρὸν οὐδὲν οὐδὲ σωτήριον οὐδὲ τάξις οὐδὲ γένεσις οὐδὲ κίνησις μέτρον ἔχουσα καὶ λόγον, ἀλλὰ τἀναντία προσήκει· καὶ αὐχμόν ὅς φθείρει πολλὰ τῶν ζῴων καὶ βλαστανόντων, οὐχ ἡλίου θετέον ἔργον, ἀλλὰ τῶν ἐν γῇ καὶ ἀέρι μὴ καθ' ὥραν**

ἀήρ, ***ἀέρος***, ***ἡ***: the lower air, the air
αἰδοῖον, ***τό***: the genitals
ἀμπεχόνη, ***ἡ***: a fine robe
ἀνθρωπόμορφος, ***-ον***: of human form
ἄξιος, ***-ία***, ***-ον***: worthy to + *inf.*
αὐχμός, ***ὁ***: drought
βλαστάνω: to bud, sprout, grow
γένεσις, ***-εως***, ***ἡ***: a productive cause
γόνιμος, ***-ον***: productive, fruitful
εἰκών, ***-όνος***, ***ἡ***: a likeness, image
ἐναντίος, ***-α***, ***-ον***: opposite
ἐξορθιάζω: to stand erect
καταφρονέω: to despise + *gen.*
κίνησις: movement, motion
λαμπρός, ***-ά***, ***-όν***: bright, brilliant
μέτρον, ***τό***: measure
νοητός, ***-ή***, ***-όν***: perceptible to the mind
ὁρατός, ***-ή***, ***-όν***: to be seen, visible
οὐσία: substance
προσήκω: to belong to, relate to + *dat.*
προσνέμω: to assign X *(acc.)* to Y *(dat.)*, dedicate to
στέλλω: to array, equip
σφαῖρα, ***-ας***, ***ἡ***: a ball, sphere
σωτήριος, ***-ον***: saving, delivering
τάξις, ***ἡ***: an arranging, order
τρόφιμος, ***-ον***: nourishing
φθείρω: to destroy, ruin
φλογοειδής, ***-ές***: like flame

τῷ αἰδοίῳ: dat. of respect, "being erect *in his genitals*" but Min is the god most often represented as ithyphallic, not Osiris

σῶμα ... φῶς ὁρατὸν: acc. pred., considering the sun *as the body ... as the visible light*"

οὐσίας νοητῆς: gen., "light *of a substance perceptible to the mind*" i.e. the perceptible version of an intellectual object, a Platonic expression

ᾧ: dat. with ***προσήκει***, "*to whom* belongs"

οὐδὲν οὐδὲ σωτήριον οὐδὲ: the negatives are cumulative, "nothing at all protective nor"

οὐχ ἡλίου ... ἀλλὰ τῶν: "the work *not of the sun, but of the* winds and waters"

οὐχ ... θετέον: (sc. ***ἐστι***) verbal adjective of ***τίθημι*** impersonal, "*it is not necessary to establish* as the work of the sun"

καθ' ὥραν: "not being mixed *in season*"

κεραννυμένων πνευμάτων καὶ ὑδάτων, ὅταν ἡ τῆς ἀτάκτου καὶ ἀορίστου δυνάμεως ἀρχὴ πλημμελήσασα κατασβέσῃ τὰς ἀναθυμιάσεις.

52. *ἐν δὲ τοῖς ἱεροῖς ὕμνοις τοῦ Ὀσίριδος ἀνακαλοῦνται τὸν ἐν ταῖς ἀγκάλαις κρυπτόμενον τοῦ Ἡλίου καὶ τῇ τριακάδι τοῦ Ἐπιφὶ μηνὸς ἑορτάζουσιν ὀφθαλμῶν Ὥρου γενέθλιον, ὅτε σελήνη καὶ ἥλιος ἐπὶ μιᾶς εὐθείας γεγόνασιν, ὡς οὐ μόνον τὴν σελήνην ἀλλὰ καὶ τὸν ἥλιον ὄμμα τοῦ Ὥρου καὶ φῶς ἡγούμενοι. τῇ δὲ ὀγδόῃ φθίνοντος τοῦ Φαωφὶ βακτηρίας ἡλίου γενέθλιον ἄγουσι μετὰ φθινοπωρινὴν ἰσημερίαν,*

ἀγκάλη, ***ἡ***: the bent arm
ἄγω: to do, celebrate
ἀναθυμίασις, ***-εως***, ***ἡ***: an exhalation
ἀνακαλέω: to call upon
ἀόριστος, ***-ον***: boundless
ἄτακτος, ***-ον***: disordered
βακτηρία, ***ἡ***: a staff, cane
γενέθλιος, ***-ον***: belonging to one's birth
εἷς, ***μία***, ***ἕν***: one
ἑορτάζω: to celebrate a festival
εὐθύς, ***-εῖα***, ***-ύ***: straight
ἱερός, ***-ά***, ***-ον***: sacred
ἰσημερία, ***ἡ***: equinox
κατασβέννυμι: to put out, quench
κεράννυμι: to mix X *(acc.)* with Y *(dat.)*
κρύπτω: to hide, cover, cloak
μείς, ***μηνός***, ***ὁ***: a month
ὄγδοος, ***-η***, ***-ον***: eighth
ὄμμα, ***τό***: the eye
ὀφθαλμός, ***ὁ***: the eye
πλημμελέω: to offend against
τριακάς, ***-άδος***, ***ἡ***: the number thirty
ὕμνος, ***ὁ***: a hymn, song of praise
φθινοπωρινός, ***-ή***, ***-όν***: autumnal
φθίνω: to decrease, wane
φῶς, ***τό***: light

κατασβέσῃ: aor. subj. of ***κατα-σβέννυμι*** in general temporal clause, "whenever the sovereignty *quenches*"

τὸν ... κρυπτόμενον: "*the one hidden* in the arms of the sun" Plutarch hints here at the later view of Osiris as a more universal god of the living and dead, where he takes on solar connections

τοῦ Ἐπιφὶ μηνὸς: the eleventh month of the Egyptian calendar

ὀφθαλμῶν Ὥρου: the "eyes of Horus," which Seth attacks, are often interpreted as the moon and sun

ἐπὶ μιᾶς εὐθείας: "in alignment"

ὡς ... ἡγούμενοι: causal, "since they consider"

τῇ δὲ ὀγδόῃ: (sc. ***ἡμέρᾳ***), "on the eighth (day)"

φθίνοντος: gen., "*of the waning* month" i.e. on the eighth day from the end of the month, which is the 23rd day from the beginning

τοῦ Φαωφὶ: second month of the Egyptian calendar

ἐμφαίνοντες οἷον ὑπερείσματος δεῖσθαι καὶ ῥώσεως τῷ τε θερμῷ γινόμενον ἐνδεᾶ καὶ τῷ φωτί, κλινόμενον καὶ πλάγιον ἀφ' ἡμῶν φερόμενον. ἔτι δὲ τὴν βοῦν ὑπὸ τροπὰς χειμερινὰς ἑπτάκις περὶ τὸν ναὸν τοῦ Ἡλίου περιφέρουσι, καὶ καλεῖται «ζήτησις Ὀσίριδος» ἡ περιδρομή, τὸ ὕδωρ χειμῶνος τῆς θεοῦ ποθούσης· τοσαυτάκις δὲ περιίασιν, ὅτι τὴν ἀπὸ τροπῶν χειμερινῶν ἐπὶ τροπὰς θερινὰς πάροδον ἑβδόμῳ μηνὶ συμπεραίνει. λέγεται δὲ καὶ θῦσαι τῷ ἡλίῳ τετράδι

Taweret

βοῦς, **ἡ**: a cow
δέομαι: to need + *gen.*
ἕβδομος, **-η**, **-ον**: seventh
ἐμφαίνω: to indicate, show
ἐνδεής, **-ές**: lacking, weak
ἑπτάκις: *(adv.)* seven times
ζήτησις, **-εως**, **ἡ**: a search for
ἥλιος, **-ου**, **ὁ**: the sun
θερινός, **-ή**, **-όν**: of summer.
θερμόν, **τό**; heat
θύω: to sacrifice to + *dat.*
κλίνω: to make to bend, slope
ναός, **ὁ**: a temple
πάροδος, **ἡ**: a passage
περιδρομή, **ἡ**: a going round
περίειμι: to go around *(fut.)*
περιφέρω: to carry round
πλάγιος, **-ον**: placed sideways, aslant
ποθέω: to long for, yearn after
ῥῶσις, **-εως**, **ἡ**: strengthening
συμπεραίνω: to conclude X *(acc.)* with Y *(dat.)*
τετράς, **-άδος**, **ἡ**: the fourth day
τοσαυτάκις: *(adv.)* so many times
τροπή, **ἡ**: a turning (of the sun's course)
ὕδωρ, **τό**: water
ὑπέρεισμα, **-ατος**, **τό**: under-prop, support
φέρω: to bear
χειμερινός, **-ή**, **-όν**: in winter-time
χειμών, **-ῶνος**, **ὁ**: winter

οἷον ὑπερείσματος: gen., "a sort of support"
δεῖσθαι: pres. inf. after **ἐμφαίνοντες**, "indicating that (the sun) *needs*" + *gen.*
γινόμενον: part. circumstantial, "as (the sun) *is becoming* weak"
τῷ τε θερμῷ ... καὶ τῷ φωτί: dat. of respect, "weak *in heat and light*"
ἀφ' ἡμῶν: "slanting *away from us*" i.e. from the earth
ὑπὸ τροπὰς χειμερινὰς: "at the winter turning (of the sun)" i.e. the winter solstice
ποθούσης: gen. abs., "the goddess (Isis) *yearning for*" who is probably referenced by **τὴν βοῦν**
περιίασιν: pres. from **περὶ-εἶμι**, "they go around"
τὴν ... πάροδον: "*the passage* from winter to summer solstice"
συμπεραίνει: (sc. **ἥλιος**), "because (the sun) *concludes* his passage"

μηνὸς ἰσταμένου πάντων πρῶτος Ὧρος ὁ Ἴσιδος, ὡς ἐν τοῖς ἐπιγραφομένοις «Γενεθλίοις Ὥρου» γέγραπται. καὶ μὴν ἡμέρας ἑκάστης τριχῶς ἐπιθυμιῶσι τῷ ἡλίῳ, ῥητίνην μὲν ὑπὸ τὰς ἀνατολάς, σμύρναν δὲ μεσουρανοῦντι, τὸ δὲ καλούμενον «κῦφι» περὶ δυσμάς· ὧν ἕκαστον ὃν ἔχει λόγον, ὕστερον ἀφηγήσομαι. τὸν δ' ἥλιον πᾶσι τούτοις προστρέπεσθαι καὶ θεραπεύειν οἴονται. καὶ τί δεῖ πολλὰ τοιαῦτα συνάγειν; εἰσὶ γὰρ οἱ τὸν Ὄσιριν ἄντικρυς ἥλιον εἶναι καὶ ὀνομάζεσθαι «Σείριον» ὑφ' Ἑλλήνων λέγοντες, εἰ καὶ παρ' Αἰγυπτίοις ἡ πρόθεσις τοῦ ἄρθρου τοὔνομα πεποίηκεν ἀμφιγνοεῖσθαι,

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ἀμφιγνοέω: to become obscure
ἀνατολή: a rising (of the sun)
ἄντικρυς: *(adv.)* straight on, bluntly
ἄρθρον, τό: a definite article
ἀφηγέομαι: to explain
γενέθλιος, -α, -ον: pertaining to a birthday
γράφω: to write
δεῖ: it is necessary to + *inf.*
δυσμή, ἡ: setting (of the sun)
ἐπιγράφω: to engrave, inscribe
ἐπιθυμάω: to offer incense
θεραπεύω: to do service
ἵστημι: to make to stand
μεσουρανέω: to be in mid-heaven
οἴομαι: to suppose, think
ποιέω: to make, cause X *(acc.)* to be + *inf.*
πρόθεσις, -εως, ἡ: a placing in public
προστρέπω: to supplicate
ῥητίνη: resin used in incense
σείριος, ὁ: the scorcher
σμύρνα, ἡ: myrrh
συνάγω: to bring together, adduce
τριχῶς: *(adv.)* thrice
ὕστερον: *(adv.)* later

μηνὸς ἰσταμένου: gen., "fourth day *from the beginning of the month*"
πάντων πρῶτος: "first of all" here the mention of Horus may refer to the pharaoh, who is the living Horus
ὁ Ἴσιδος: "the (son) of Isis"
ἐν τοῖς ἐπιγραφομένοις: "in the inscriptions" i.e. in the book, but no such title is recorded
ἡμέρας ἑκάστης: gen. of time, "in the course of each day"
μεσουρανοῦντι: (sc. ***τῷ ἡλίῳ***), "when (the sun) is in mid-heaven"
ὕστερον: sections 79-80 below.
πολλὰ τοιαῦτα: "many such things" i. e. more examples
οἱ ... λέγοντες: "there are *those saying*"
Σείριον ὑφ' Ἑλλήνων: elsewhere Sirius is the dog star, but here it is an epithet of the sun itself
πρόθεσις τοῦ ἄρθρου: "the addition of the definite article" i.e. ***Ὁ-Σείριος*** = ***Ὄσιρις***

τὴν δ' Ἶσιν οὐχ ἑτέραν τῆς σελήνης ἀποφαίνοντες· ὅθεν καὶ τῶν ἀγαλμάτων αὐτῆς τὰ μὲν κερασφόρα τοῦ μηνοειδοῦς γεγονέναι μιμήματα, τοῖς δὲ μελανοστόλοις ἐμφαίνεσθαι τὰς κρύψεις καὶ τοὺς περισκιασμοὺς ἐν οἷς διώκει ποθοῦσα τὸν ἥλιον. διὸ καὶ πρὸς τὰ ἐρωτικὰ τὴν σελήνην ἐπικαλοῦνται, καὶ τὴν Ἶσιν Εὔδοξός φησι βραβεύειν τὰ ἐρωτικά. καὶ τούτοις μὲν ἀμωσγέπως τοῦ πιθανοῦ μέτεστι, τῶν δὲ Τυφῶνα ποιούντων τὸν ἥλιον οὐδ' ἀκούειν ἄξιον. ἀλλ' ἡμεῖς αὖθις τὸν οἰκεῖον λόγον ἀναλάβωμεν.

The eye of Ra and the eye of Horus

ἄγαλμα, ***-ατος***, ***τό***: a statue
ἀκούω: to hear, listen to + gen
ἀμωσγέπως: *(adv.)* in some way or another
ἀναλαμβάνω: to take up
ἄξιος, ***-α***, ***-ον***: worthy of + *inf.*
ἀποφαίνω: to display, indicate
αὖθις: *(adv.)* back, back again
βραβεύω: to judge, referee
διώκω: to pursue
ἐπικαλέω: to call upon
ἐρωτικός, ***-ή***, ***-όν***: amatory
κερασφόρος, ***-α***, ***-ον***: horned
κρύψις, ***-εως***, ***ἡ***: a hiding, concealment
μελανόστολος, ***-ον***: black-robed
μέτειμι: to have a share in + *gen.*
μηνοειδής, ***-ές***: like the cresent moon
μίμημα, ***-ατος***, ***τό***: a copy, imitation of + *gen.*
ὅθεν: whence
οἰκεῖος, ***-α***, ***-ον***: what is proper
περισκιασμός, ***ὁ***: obscuration
πιθανός, ***-ή***, ***-όν***: persuasive, probable
ποθέω: to long for, yearn after

οὐχ ἑτέραν: "that she is *nothing other than* the moon" the association of Isis with the moon is well-established in the Greco-Roman period, but not in pharaonic sources
μελανοστόλοις: dat. instrumental, "but *with the black-robed* (statues)"
πρὸς τὰ ἐρωτικὰ: "regarding amatory matters" although Hathor is the usual goddess of sexual passion
τῶν δὲ... ποιούντων: gen. after ***ἀκούειν***, "but to listen to *those making* the sun"
ἀναλάβωμεν: aor. subj. hortatory, "let us take up!"

53. ***ἡ γὰρ Ἶσίς ἐστι μὲν τὸ τῆς φύσεως θῆλυ καὶ δεκτικὸν ἁπάσης γενέσεως, καθὸ «τιθήνη» καὶ «πανδεχὴς» ὑπὸ τοῦ Πλάτωνος, ὑπὸ δὲ τῶν πολλῶν «μυριώνυμος» κέκληται διὰ τὸ πάσας ὑπὸ τοῦ λόγου τρεπομένη μορφὰς δέχεσθαι καὶ ἰδέας. ἔχει δὲ σύμφυτον ἔρωτα τοῦ πρώτου καὶ κυριωτάτου πάντων, ὃ τἀγαθῷ ταὐτόν ἐστι, κἀκεῖνο ποθεῖ καὶ διώκει· τὴν δ' ἐκ τοῦ κακοῦ φεύγει καὶ διωθεῖται μοῖραν, ἀμφοῖν μὲν οὖσα χώρα καὶ ὕλη, ῥέπουσα δ' ἀεὶ πρὸς τὸ βέλτιον ἐξ ἑαυτῆς καὶ παρέχουσα γεννᾶν ἐκείνῳ καὶ κατασπείρειν εἰς ἑαυτὴν***

ἀγαθός, ***-ή***, ***-όν***: good
ἀεί: *(adv.)* always, for ever
βελτίων, ***-ον***: better
γεννάω: to beget, engender
δεκτικός, ***-ή***, ***-όν***: fit for receiving + *gen.*
δέχομαι: to take, accept, receive
διωθέω: to push asunder, reject
διώκω: to pursue
ἔρως, ***-τος***, ***ὁ***: love for + *gen.*
θῆλυς, ***τό***: the female principle
ἰδέα, ***ἡ***: form, (Platonic) idea
καθό: *(adv.)* accordingly
κακός, ***-ή***, ***-όν***: bad
καλέω: to call, summon
κατασπείρω: to sow thickly
κυριώτατος, ***-η***, ***-ον***: most sovereign
μοῖρα, ***-ας***, ***ἡ***: a part, portion
μορφή, ***ἡ***: form, shape
μυριώνυμος, ***-ον***: of countless names
πανδεχής, ***-ές***: all-receiving
παρέχω: to provide, offer
ποθέω: to long for, yearn after
ῥέπω: to incline towards (***πρὸς***)
σύμφυτος, ***-ον***: innate, natural
ταὐτός, ***-ή***, ***-όν***: identical to + *dat.*
τιθήνη, ***ἡ***: a nurse
τρέπω: to turn
ὕλη, ***ἡ***: matter
φεύγω: to flee, take flight, run away
χώρα, ***ἡ***: a space

ὑπὸ τοῦ Πλάτωνος: *Timaeus* 49a, 51a

μυριώνυμος: Isis "who has many names" refers to her later universality (but is interpreted by Plutarch differently)

διὰ τὸ ... δέχεσθαι: inf. articular, "on account of the receiving"

ὑπὸ τοῦ λόγου: the agency expression, "turned *by reason*"

τρεπομένη: "having been turned" i.e. transformed or "completed" by reason, for which compare section 54 below: ***συντελεσθῆναι ὑπὸ τοῦ λόγου τὴν ὕλην***

ἀμφοῖν: dat. dual, " being a space and matter *for both*" i.e. for both good and evil"

γεννᾶν ... κατασπείρειν: pres. inf. of purpose, "offering *for reproducing ... for sowing*"

ἐκείνῳ: "offering *to that one*" i.e. to the better portion

εἰς ἑαυτὴν: "sowing *within herself*" i.e. like seeds in the earth

ἀπορροὰς καὶ ὁμοιότητας, αἷς χαίρει καὶ γέγηθε κυισκομένη καὶ ὑποπιμπλαμένη τῶν γενέσεων. εἰκὼν γάρ ἐστιν οὐσίας ἡ ἐν ὕλῃ γένεσις καὶ μίμημα τοῦ ὄντος τὸ γινόμενον.

54. [373] **ὅθεν οὐκ ἀπὸ τρόπου μυθολογοῦσι τὴν Ὀσίριδος ψυχὴν ἀίδιον εἶναι καὶ ἄφθαρτον, τὸ δὲ σῶμα πολλάκις διασπᾶν καὶ ἀφανίζειν τὸν Τυφῶνα, τὴν δ' Ἶσιν πλανωμένην καὶ ζητεῖν καὶ συναρμόττειν πάλιν. τὸ γὰρ ὂν καὶ νοητὸν καὶ ἀγαθὸν φθορᾶς καὶ μεταβολῆς κρεῖττόν ἐστιν· ἃς δ' ἀπ' αὐτοῦ τὸ αἰσθητὸν καὶ σωματικὸν εἰκόνας ἐκμάττεται καὶ λόγους καὶ εἴδη καὶ ὁμοιότητας ἀναλαμβάνει, καθάπερ ἐν κηρῷ σφραγῖδες οὐκ ἀεὶ διαμένουσιν ἀλλὰ**

ἀίδιος, ***-ον***: immortal
αἰσθητός, ***-ή***, ***-όν***: perceptible by the senses
ἀναλαμβάνω: to take up, assume
ἀπορροή, ***ἡ***: an efflux
ἀφανίζω: to hide from sight
ἄφθαρτος, ***-ον***: incorruptible
γένεσις, ***-εως***, ***ἡ***: a procreation
γηθέω: to be glad
διαμένω: to remain by, stand by
διασπάω: to tear asunder
εἶδος, ***-εος***, ***τό***: form, shape, figure
εἰκών, ***-όνος***, ***ἡ***: a likeness, image,
ἐκμάττω: to mould (in wax), fashion
ζητέω: to seek, seek for
καθάπερ: just like
κηρός, ***ὁ***: wax
κρείττων, ***-ον***: stronger than + *gen.*
κυίσκομαι: to become pregnant
μεταβολή, ***ἡ***: change
μίμημα, ***-ατος***, ***τό***: an imitation, copy
μυθολογέω: to tell mythic tales or legends
νοητός, ***-ή***, ***-όν***: perceptible to the mind
ὁμοιότης, ***-ητος***, ***ἡ***: likeness, resemblance
οὐσία, ***ἡ***: substance, being
πάλιν: *(adv.)* back again
πλανάομαι: to wander
πολλάκις *(adv.)*: many times, often
συναρμόζω: to fit together, reassemble
σφραγίς, ***-ῖδος***, ***ἡ***: a seal, signet
σωματικός, ***-ή***, ***-όν***: bodily
τρόπος, ***ὁ***: a turn, manner
ὑποπίμπλημι: to fill by degrees
φθορά, ***ἡ***: destruction, ruin
χαίρω: to rejoice in + *dat.*

ὑποπιμπλαμένη: part. pass., "becoming filled up with" + *gen*.
οὐσίας ... τοῦ ὄντος: gen., "an image *of being* ... an imitation *of existing*" Platonic terminology which is adapted here to the Egyptian figures
τὸ γινόμενον: nom., "what comes into being"
οὐκ ἀπὸ τρόπου: "not unreasonably" a litotes
νοητὸν: "perceptible to the mind" i.e. but not to the senses
ἀπ' αὐτοῦ: "fashions *from it*" i.e. from that which is ***νοητὸν***
τὸ ... σωματικὸν: nom. subject., "*the sensible and bodily* (principle) fashions"

καταλαμβάνει τὸ ἄτακτον αὐτὰς καὶ ταραχῶδες ἐνταῦθα τῆς ἄνω χώρας ἀπεληλαμένον καὶ μαχόμενον πρὸς τὸν Ὧρον, ὃν ἡ Ἶσις εἰκόνα τοῦ νοητοῦ κόσμον αἰσθητὸν ὄντα γεννᾷ· διὸ καὶ δίκην φεύγειν λέγεται νοθείας ὑπὸ Τυφῶνος, ὡς οὐκ ὢν καθαρὸς οὐδ' εἰλικρινὴς οἷος ὁ πατήρ, λόγος αὐτὸς καθ' ἑαυτὸν ἀμιγὴς καὶ ἀπαθής, ἀλλὰ νενοθευμένος τῇ ὕλῃ διὰ τὸ σωματικόν. περιγίνεται δὲ καὶ νικᾷ τοῦ Ἑρμοῦ, τουτέστι τοῦ λόγου, μαρτυροῦντος καὶ δεικνύοντος, ὅτι πρὸς τὸ νοητὸν ἡ φύσις μετασχηματιζομένη τὸν κόσμον ἀποδίδωσιν. ἡ μὲν γὰρ ἔτι τῶν θεῶν ἐν γαστρὶ τῆς Ῥέας ὄντων ἐξ Ἴσιδος καὶ

ἀμιγής, **-ές**: unmixed, pure
ἀπαθής, **-ές**: dispassionate
ἀπελαύνω: to drive away, expel from
ἀποδίδωμι: to give back, restore
ἄτακτος, **-ον**: disorderly
γαστήρ, **-έρος**, **ἡ**: the belly, womb
γεννάω: to beget, engender
δεικνύω: to bring to light, display, exhibit
δίκη, **ἡ**: a charge, accusation
εἰλικρινής, **-ές**: unmixed, pure
ἐνταῦθα: *(adv.)* hither
καθαρός, **-ή**, **-όν**: clean
καταλαμβάνω: to seize
μαρτυρέω: to bear witness, testify
μάχομαι: to fight against (**πρός**)
μετασχηματίζω: to transform
νικάω: to conquer, prevail
νοθεία, **ἡ**: illegitimacy
νοθεύω: to adulterate
πατήρ, **ὁ**: a father
περιγίνομαι: to prevail, survive
ταραχώδης, **-ες**: troubling, turbulent
τουτέστι: that is to say
φεύγω: to flee, escape

τὸ ... ταραχῶδες: nom., "*the disorderly and troubling* (principle) seizes them" i.e. Typhon
τῆς ἄνω χώρας: "driven hither *from the above region*"
ἀπεληλαμένον: perf. part. of **ἀπο-ελαύνω**, "the disorderly principle *having been driven*"
ὄντα: causal, "*since he is* the perceptible cosmos"
δίκην φεύγειν: "he (Horus) is said *to flee the charge*" i.e. to be the defendant or to be accused
νοθείας: gen. after **δίκην**, "flee the charge *of illegitimacy*"
ὑπὸ Τυφῶνος: "the charge (made) *by Typhon*"
λόγος αὐτὸς καθ' ἑαυτὸν: "Reason itself in itself"
νενοθευμένος: perf. part., "but he (Horus) *having been adulterated*"
μαρτυροῦντος: gen. abs. causal, "because of Hermes *testifying*"
πρὸς τὸ νοητὸν: "according to what is intelligible"
ἔτι ... ἐν γαστρὶ: "those gods being *still in the womb*"

Ὀσίριδος λεγομένη γένεσις Ἀπόλλωνος αἰνίττεται τὸ πρὶν ἐκφανῆ γενέσθαι τόνδε τὸν κόσμον καὶ συντελεσθῆναι ὑπὸ τοῦ λόγου τὴν ὕλην φύσει ἐλεγχομένην ἐπ᾽ αὐτὴν ἀτελῆ τὴν πρώτην γένεσιν ἐξενεγκεῖν· διὸ καί φασι τὸν θεὸν ἐκεῖνον ἀνάπηρον ὑπὸ σκότῳ γενέσθαι καὶ «πρεσβύτερον Ὧρον» καλοῦσιν· οὐ γὰρ ἦν κόσμος, ἀλλ᾽ εἴδωλόν τι καὶ κόσμου φάντασμα μέλλοντος·

αἰνίττομαι: to speak in riddles, suggest
ἀνάπηρος, ***-ον***: maimed, crippled
ἀτελής, ***-ές***: without end, incomplete
γένεσις, ***ἡ***: procreation
εἴδωλον, ***τό***: an image
ἐκφανής, ***-ές***: manifest
ἐλέγχω: to prove, expose
ἐξένεγκον: to carry out *(aor.)*
μέλλω: to be about to
πρεσβύτερος, ***-α***, ***-ον***: elder
πρίν: *(adv.)* before, prior
σκότος, ***ὁ***: darkness, gloom
συντελέω: to complete, accomplish
φάντασμα, ***-ατος***, ***τό***: a phantasm, phantom

ἡ ... λεγομένη γένεσις Ἀπόλλωνος: This refers to the alternative account of the birth of the "Elder Horus" (Haroueris) mentioned in section 12 above.

τὸ πρὶν: adverbial with ***γενέσθαι***, "*before* it became"

ἐκφανῆ: acc. pred. "became *manifest*"

γενέσθαι ... συντελεσθῆναι: inf. in ind. stat. after ***αἰνίττεται*** with subject ***τόνδε τὸν κόσμον***, "suggests that before this world *became* manifest ... *was completed*"

ὑπὸ τοῦ λόγου: expressing agency, "completed *by Reason*"

τὴν ὕλην: acc. subject of ***ἐξενεγκεῖν*** also in ind. stat., "that *matter* carried out" in the allegory, Isis is matter

φύσει: dat. of manner, "incomplete *by nature*"

ἐλεγχομένην: pres. part. pass., "*being proved* (to be) incomplete"

ὑπὸ σκότῳ: "in the darkness"

μέλλοντος: pres. part. gen, "of the cosmos *about to be*"

Isis nurtures Horus in the marshes around Buto, with the help of other divinities.

55. ὁ δ' Ὧρος οὗτος αὐτός ἐστιν ὡρισμένος καὶ τέλειος, οὐκ ἀνῃρηκὼς τὸν Τυφῶνα παντάπασιν, ἀλλὰ τὸ δραστήριον καὶ ἰσχυρὸν αὐτοῦ παρῃρημένος. ὅθεν ἐν Κοπτῷ τὸ ἄγαλμα τοῦ Ὥρου λέγουσιν ἐν τῇ ἑτέρᾳ χειρὶ Τυφῶνος αἰδοῖα κατέχειν καὶ τὸν Ἑρμῆν μυθολογοῦσιν ἐξελόντα τοῦ Τυφῶνος τὰ νεῦρα χορδαῖς χρήσασθαι, διδάσκοντες ὡς τὸ πᾶν ὁ λόγος διαρμοσάμενος σύμφωνον ἐξ ἀσυμφώνων μερῶν ἐποίησε καὶ τὴν φθαρτικὴν οὐκ ἀπώλεσεν ἀλλ' ἀνεπήρωσε δύναμιν. ὅθεν ἐκείνη μὲν ἀσθενὴς καὶ ἀδρανὴς ἐνταῦθα,

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ἀδρανής, ***-ές***: inactive, ineffective
αἰδοῖα, ***τά***: the genitals
ἀναιρέω: to take up, destroy
ἀναπηρόω: to maim
ἀπόλλυμι: to destroy utterly
ἀσθενής, ***-ές***: weak, feeble
ἀσύμφωνος, ***-ον***: not agreeing in sound
διαρμόζω: to dispose, regulate
διδάσκω: to teach
δραστήριος, ***-ον***: vigorous, active, efficacious
ἐξεῖλον: to take out of *(aor.)*
ἰσχυρός, ***-ά***, ***-όν***: strong, mighty
κατέχω: to hold fast
μέρος, ***-εος***, ***τό***: a part, share
νεῦρον, ***τό***: a sinew, tendon
ὁρίζω: to divide, determine
παντάπασι: *(adv.)* altogether
παραιρέω: to withdraw, remove
σύμφωνος, ***-ον***: agreeing in sound, harmonious
τέλειος, ***-α***, ***-ον***: finished, complete
φθαρτικός, ***-ή***, ***-όν***: destructive
χείρ, ***χειρὸς***, ***ἡ***: the hand
χορδή, ***ἡ***: a string (of an instrument)
χράομαι: to use + *dat.*

ὁ δ' Ὧρος οὗτος αὐτός: "the true Horus" to whom Plutarch now turns, as opposed to the elder Horus
ὡρισμένος: perf. part. of ***ὁρίζω***, "determinate"
ἀνῃρηκὼς: perf. part. act. of ***ἀνα-αιρέω***, "not *having destroyed*"
παρῃρημένος: perf. part. mid. of ***παρα-αιρέω***, "but *having removed*"
ἐν Κοπτῷ: a city in upper Egypt known for its worship of the god Min, whose statue may have been reinterpreted as Horus
ἐξελόντα: aor. part. circum., "that Hermes, *having removed*"
τὰ νεῦρα χορδαῖς: perhaps a reflection of the Greek myth of Hermes making the lyre from the sinews of cattle or sheep in the *Homeric Hymn to Hermes*.
τὸ πᾶν: acc., "the universe"
σύμφωνον: acc. pred., "made the universe *harmonious*"
οὐκ ἀπώλεσεν: aor. of ***ἀπόλλυμι***, "did not destroy utterly"
ἐκείνη: sc. ***δύναμις***, "that (power)" i.e. the destructive power of Typhon
ἐνταῦθα: "here" on earth

φυρομένη καὶ προσπλεκομένη τοῖς παθητικοῖς καὶ μεταβολικοῖς μέρεσι, σεισμῶν μὲν ἐν γῇ καὶ τρόμων, αὐχμῶν δ' ἐν ἀέρι καὶ πνευμάτων ἀτόπων, αὖθις δὲ πρηστήρων καὶ κεραυνῶν δημιουργός ἐστι· φαρμάττει δὲ καὶ λοιμοῖς ὕδατα καὶ πνεύματα καὶ μέχρι σελήνης ἀνατρέχει καὶ ἀναχαιτίζει συγχέουσα καὶ μελαίνουσα πολλάκις τὸ λαμπρόν, ὡς Αἰγύπτιοι νομίζουσι καὶ λέγουσιν, ὅτι τοῦ Ὥρου νῦν μὲν ἐπάταξε νῦν δ' ἐξελὼν κατέπιεν ὁ Τυφὼν τὸν ὀφθαλμόν, εἶτα τῷ Ἡλίῳ πάλιν ἀπέδωκε· πληγὴν μὲν αἰνιττόμενοι τὴν κατὰ μῆνα μείωσιν τῆς σελήνης, πήρωσιν δὲ τὴν ἔκλειψιν, ἣν ὁ ἥλιος ἰᾶται διαφυγούσῃ τὴν σκιὰν τῆς γῆς εὐθὺς ἀντιλάμπων.

ἀήρ, ***ἀέρος***, ***ὁ***: the lower air, the air
αἰνίττομαι: to explain X *(acc.)* as Y *(acc.)*
ἀνατρέχω: to run up, run back
ἀναχαιτίζω: to rear up
ἀντιλάμπω: to kindle a light in turn
ἀποδίδωμι: to give back, restore X *(acc.)* to Y *(dat.)*
ἄτοπος, ***-ον***: out of place, erratic
αὖθις: *(adv.)* back, back again
αὐχμός, ***ὁ***: drought
δημιουργός, ***ὁ***: a handicraftsman
διαφεύγω: to get away from, escape
ἔκλειψις, ***-εως***, ***ἡ***: an eclipse
ἐξελεῖλον: to take out of *(aor.)*
εὐθὺς: *(adv.)* immediately
ἰάομαι: to heal, cure
καταπίνω: to gulp down
κεραυνός, ***ὁ***: a thunderbolt
λαμπρόν, ***τό***: brightness
λοιμός, ***ὁ***: a plague, pestilence
μείωσις, ***-εως***, ***ἡ***: a dimunition
μελαίνω: to blacken
μεταβολικός, ***-ή***, ***-όν***: changeable
μέχρι: up to + *gen.*
ὀφθαλμός, ***ὁ***: the eye
παθητικός, ***-ή***, ***-όν***: passionate
πατάττω: to beat, smite
πήρωσις, ***-εως***, ***ἡ***: a mutilation, wounding
πληγή, ***ἡ***: a blow, stroke
πνεῦμα, ***-ατος***, ***τό***: a blowing, wind
πρηστήρ, ***-ῆρος***, ***ὁ***: a hurricane
προσπλέκω: to entwine in + *dat.*
σεισμός, ***ὁ***: a shaking, shock
σκιά, ***-ᾶς***, ***ἡ***: a shadow
συγχέω: to pour together, confound
τρόμος, ***ὁ***: a trembling, quaking
φαρμάττω: to enchant
φύρω: to mix, mingle

σεισμῶν ... κεραυνῶν: all genitives after ***δημιουργός***, "the maker of shocks, etc." The Greek Typhon or Typhoeus was a storm god, which led to his identificatin with Seth.

λοιμοῖς: dat. instrumental, "enchants *with plagues*"

τὸν ὀφθαλμόν: Seth's attack on the "the eye" of Horus is a frequent theme in Egyptian texts, with many variations. Usually the eye is restored to Horus himself, not to the sun.

κατὰ μῆνα: "monthly"

διαφυγούσῃ: (sc. ***σελήνῃ***) aor. part. "rekindling (the moon) *upon its escape from*"

ἀντιλάμπων: pres. part. instrumental, "heals *by rekindling*"

56. ***ἡ δὲ κρειττων καὶ θειοτέρα φύσις ἐκ τριῶν ἐστι· τοῦ νοητοῦ καὶ τῆς ὕλης καὶ τοῦ ἐκ τούτων, ὃν «κόσμον» Ἕλληνες ὀνομάζουσιν. ὁ μὲν οὖν Πλάτων τὸ μὲν νοητὸν καὶ «ἰδέαν» καὶ «παράδειγμα» καὶ «πατέρα,» τὴν δ' ὕλην καὶ «μητέρα» καὶ «τιθήνην» «ἕδραν τε καὶ χώραν γενέσεως,» τὸ δ' ἐξ ἀμφοῖν «ἔγγονον» καὶ «γένεσιν» ὀνομάζειν εἴωθεν. Αἰγυπτίους δ' ἄν τις εἰκάσειε τῶν τριγώνων τῷ καλλίστῳ μάλιστα τούτῳ τὴν τοῦ παντὸς φύσιν ὁμοιοῦντας, ᾧ καὶ Πλάτων ἐν τῇ πολιτείᾳ δοκεῖ προσκεχρῆσθαι τὸ γαμήλιον διάγραμμα συντάττων. ἔχει δ' ἐκεῖνο τὸ τρίγωνον τριῶν***

γαμήλιος, ***-ον***: belonging to a wedding
διάγραμμα, ***-ατος***, ***τό***: a figure, plan
δοκέω: to seem to + *inf.*
ἔγγονος, ***-ον***: born from
ἕδρα, ***ἡ***: a sitting-place
ἔθω: to be accustomed to + *inf.*
εἰκάζω: to liken, suppose
θειότερος, ***-α***, ***-ον***: more divine
ἰδέα, ***ἡ***: a form, idea
κάλλιστος, ***-η***, ***-ον***: most beautiful
κρειττων, ***-ον***: stronger, more powerful
μήτηρ, ***ἡ***: a mother
νοητός, ***-ή***, ***-όν***: perceptible to the mind
ὁμοιόω: to liken X *(acc.)* to Y *(dat.)*
παράδειγμα, ***-ατος***, ***τό***: a pattern
πατήρ, ***ὁ***: a father
προσχράομαι: to use besides + *dat.*
συντάττω: to put in order together, devise
τιθήνη, ***ἡ***: a nurse
τρίγωνον, ***τό***: a triangle
ὕλη, ***ἡ***: matter
χώρα, ***ἡ***: a space, place

τοῦ ἐκ τούτων: "the nature dervied *from these two*"
Πλάτων: *Timaeus* 50c-d
ἐξ ἀμφοῖν: gen. dual, "the part *from both*"
εἴωθεν: perf., "*is accustomed* to name"
ἄν τις εἰκάσειε: aor. opt. pot., "one might suppose"
τῶν τριγώνων τῷ καλλίστῳ: dat., "liken *to that most beautiful of triangles*" being the Pythagorean "procreative triangle" described below
τὴν τοῦ παντὸς φύσιν: "the nature of the universe"
ὁμοιοῦντας: pres. part. in ind. stat. after ***εἰκάσειε***, "suppose *that they liken*"
ᾧ: dat. after ***προσκεχρῆσθαι***, "*which* Plato also seems to use"
ἐν τῇ πολιτείᾳ: *Republic* 546b
τὸ γαμήλιον διάγραμμα: "the wedding figure," a complicated mathematical analogy used by Plato
ἐκεῖνο τὸ τρίγωνον: "that triangle" having sides of 3, 4, 5

τὴν πρὸς ὀρθίαν καὶ τεττάρων τὴν βάσιν καὶ πέντε τὴν ὑποτείνουσαν ἴσον ταῖς περιεχούσαις δυναμένην. [374] εἰκαστέον οὖν τὴν μὲν πρὸς ὀρθίαν ἄρρενι, τὴν δὲ βάσιν θηλείᾳ, τὴν δ' ὑποτείνουσαν ἀμφοῖν ἐγγόνῳ· καὶ τὸν μὲν Ὄσιριν ὡς ἀρχήν, τὴν δ' Ἶσιν ὡς ὑποδοχήν, τὸν δ' Ὧρον ὡς ἀποτέλεσμα. τὰ μὲν γὰρ τρία πρῶτος περισσός ἐστι καὶ τέλειος· τὰ δὲ τέτταρα τετράγωνος ἀπὸ πλευρᾶς ἀρτίου τῆς δυάδος· τὰ δὲ πέντε πῇ μὲν τῷ πατρὶ πῇ δὲ τῇ μητρὶ προσέοικεν ἐκ τριάδος συγκείμενα καὶ δυάδος. καὶ τὰ πάντα τῶν πέντε γέγονε παρώνυμα, καὶ τὸ ἀριθμήσασθαι «πεμπάσασθαι» λέγουσι. ποιεῖ δὲ τετράγωνον ἡ πεντὰς ἀφ' ἑαυτῆς, ὅσον

ἀποτέλεσμα, ***-ατος***, ***τό***: a full completion
ἀριθμέω: to number, count
ἄρσην, ***-εν***: male
ἄρτιος, ***-ον***: even (number)
ἀρχή, ***ἡ***: an origin, first cause
βάσις, ***ἡ***: the base of a geometrical figure
δυάς, ***-άδος***, ***ἡ***: the number two
θῆλυς, ***-εῖα***, ***-ύ***: female
ἴσος, ***-η***, ***-ον***: equal to, the same as
ὄρθιος, ***-α***, ***-ον***: straight up
ὅσος, ***-η***, ***-ον***: as much as, how much
παρώνυμος, ***-ον***: formed by a slight change, derivative
πεμπάζω: to count on the five fingers
πεντάς, ***-άδος***, ***ἡ***: the number five
περισσός, ***-ή***, ***-όν***: odd (number)
πῇ: *(adv.)* in some way, somehow
πλευρά, ***-ᾶς***, ***ἡ***: side (of a square), root (of a number)
προσέοικα: to be like, resemble + *dat. (perf.)*
σύγκειμαι: to be composed of (***ἐκ***)
τέλειος, ***-α***, ***-ον***: complete
τετράγωνος, ***ὁ***: a square (number)
τριάς, ***-άδος***, ***ἡ***: the number three
ὑποδοχή, ***ἡ***: a reception
ὑποτείνω: to stretch under

τὴν πρὸς ὀρθίαν: "the vertical" i.e. side of a triangle
τὴν βάσιν: "the base" of a triangle
τὴν ὑποτείνουσαν: "the hypotenuse" of a triangle
ταῖς περιεχούσαις: pres. part. of ***περιέχω*** dat., "equal to *the squares of the other two sides*"
δυναμένην: in math, "to be equivalent *when squared*" i.e. $3^2 + 4^2 = 5^2$
εἰκαστέον: (sc. ***ἐστι***), verbal adjective of ***εἰκάζω***, "(it is) necessary to liken"
ἄρρενι ... θηλείᾳ ... ἐγγόνῳ: "*to the male ... to the female ... to the fruit* of both"
τέλειος: a "complete" number equals the sum of its parts: hence 1 + 2 = 3
τετράγωνος: i.e. $2^2 = 4$
συγκείμενα: "composed" i.e. 2 + 3 = 5
πάντα ... πέντε: i.e. they differ only in one letter
ἡ πεντὰς ἀφ' ἑαυτῆς: "5 makes a square *from itself*" i.e. $5^2 = 25$

τῶν γραμμάτων παρ' Αἰγυπτίοις τὸ πλῆθός ἐστι, καὶ ὅσων ἐνιαυτῶν ἔζη χρόνον ὁ Ἆπις. τὸν μὲν οὖν Ὧρον εἰώθασι καὶ Μὶν προσαγορεύειν, ὅπερ ἐστὶν «ὁρώμενον·» αἰσθητὸν γὰρ καὶ ὁρατὸν ὁ κόσμος. ἡ δ' Ἶσις ἔστιν ὅτε καὶ «Μοὺθ» καὶ πάλιν «Ἅθυρι» καὶ «Μεθύερ» προσαγορεύεται· σημαίνουσι δὲ τῷ μὲν πρώτῳ τῶν ὀνομάτων «μητέρα,» τῷ δὲ δευτέρῳ «οἶκον Ὧρου κόσμιον,» ὡς καὶ Πλάτων «χώραν γενέσεως καὶ δεξαμενήν,» τὸ δὲ τρίτον σύνθετόν ἐστιν ἔκ τε «τοῦ πλήρους» καὶ «τοῦ ἀγαθοῦ·» πλήρης γάρ ἐστιν ἡ ὕλη τοῦ κόσμου καὶ τῷ ἀγαθῷ καὶ καθαρῷ καὶ κεκοσμημένῳ σύνεστιν.

ἀγαθός, ***-ή***, ***-όν***: good
αἰσθητός, ***-ή***, ***-όν***: perceptible by the senses
γένεσις, ***-εως***, ***ἡ***: creation
γράμμα, ***-ατος***, ***τό***: a letter
δεξαμενή, ***ἡ***: a reservoir, receptacle
ἐνιαυτός, ***ὁ***: a year
ζάω: to live
κοσμέω: to order, arrange
κόσμιος, ***-α***, ***-ον***: well-ordered, cosmic
οἶκος, ***ὁ***: a house, abode
ὁρατός, ***-ή***, ***-όν***: to be seen, visible
ὁράω: to see
πλῆθος, ***-εος***, ***τό***: a number
πλήρης, ***-ες***: filled
προσαγορεύω: to address, greet, accost
σημαίνω: to indicate X *(acc.)* with Y *(dat.)*
σύνειμι: to be together with + *dat.*
σύνθετος, ***-ον***: composite, compound
χρόνος, ***ὁ***: time
χώρα, ***ἡ***: a space, place

τῶν γραμμάτων: "the number *of letters*" referring doubtless to the number of single consonant signs in hieroglyphics, which is usually given as 24

ὁ Ἆπις: there was no set end to the Apis bull's life in Egyptian tradition

εἰώθασι: perf., "*they are accustomed* to call"

Μὶν: the ithyphallic fertility god

ἔστιν ὅτε: "sometimes" (Smyth 187b)

Μοὺθ: from Egyptian *mwt* as in *mwt-nṯr* "mother of the god," an epithet of Isis

Ἅθυρι: from Egyptian *Ḥt-Ḥr*, the name of the goddess Hathor, which means "house of Horus"

Μεθύερ: from Egyptian *mḥt-wrt*, "the great flood," a designation of the ocean of heaven in its form as a cow

ὡς καὶ Πλάτων: *Timaeus* 52d-53a

τῷ δὲ δευτέρῳ ... σύνεστιν: Plutarch's interpretations of the Egyptian words combine Egyptian and Platonic ideas

τοῦ πλήρους: based on the Egyptian verb *mḥ*

τοῦ ἀγαθοῦ: Plutarch seems to have an Egyptian word in mind.

57. δόξειε δ' ἂν ἴσως καὶ ὁ Ἡσίοδος τὰ πρῶτα πάντα Χάος καὶ Γῆν καὶ Τάρταρον καὶ Ἔρωτα ποιῶν οὐχ ἑτέρας λαμβάνειν ἀρχάς, ἀλλὰ ταύτας· εἴ γε δὴ τῶν ὀνομάτων τῇ μὲν Ἴσιδι τὸ τῆς Γῆς, τῷ δ' Ὀσίριδι τὸ τοῦ Ἔρωτος, τῷ δὲ Τυφῶνι τὸ τοῦ Ταρτάρου μεταλαμβάνοντές πως ἀποδίδομεν· τὸ γὰρ Χάος δοκεῖ χώραν τινὰ καὶ τόπον τοῦ παντὸς ὑποτίθεσθαι. προσκαλεῖται δὲ καὶ τὸν Πλάτωνος ἀμωσγέπως τὰ πράγματα μῦθον, ὃν Σωκράτης ἐν Συμποσίῳ περὶ τῆς τοῦ Ἔρωτος γενέσεως διῆλθε, τὴν Πενίαν λέγων τέκνων δεομένην τῷ Πόρῳ καθεύδοντι παρακλιθῆναι καὶ

ἀμωσγέπως: *(adv.)* in some way or other
ἀποδίδωμι: to render, assign X *(acc.)* to Y *(dat.)*
γένεσις, **-εως**, **ἡ**: an origin, source, productive cause
δέομαι: to need + *gen.*
διῆλθον: to go through, narrate *(aor.)*
Ἔρως, **Ἔρωτος**, **ὁ**: Love
ἴσως: *(adv.)* perhaps
καθεύδω: to sleep
λαμβάνω: to take, accept
μεταλαμβάνω: to substitute
ὄνομα, **-ατος**, **τό**: a name
παρακλίνω: to bend, lie down with + *dat.*
πενία, **ἡ**: poverty
ποιέω: to make
πόρος, **ὁ**: resource
πρᾶγμα, **-ατος**, **τό**: a deed, matter
προσκαλέω: to summon, evoke
πως: *(adv.)* somewhat
Τάρταρος, **ὁ**: Tartarus
τέκνον, **τό**: a child
τόπος, **ὁ**: a place
ὑποτίθημι: to place below
Χάος, **τό**: Chaos

δόξειε: aor. opt. pot., "Hesiod *would seem* to accept"
ὁ Ἡσίοδος: *Theogony* 116-122.
Χάος ... Ἔρωτα: acc. pred., "making all the first principles *Chaos etc.*"
ποιῶν: pres. part. instrumental, "by making"
οὐχ ἑτέρας ... ἀλλὰ ταύτας: "to accept *no other* origins *but these*"
εἴ γε δὴ: "*especially if* we assign"
τὸ τῆς Γῆς: (sc. **ὄνομα**) "the (name) of Earth"
τῷ δὲ Τυφῶνι: in *Theogony* 821 Tartarus is said to be the father of the monster Typhoeus, who is identified with Typhon-Seth
δοκεῖ: "(Hesiod) *seems* to place Chaos below"
τὰ πράγματα: nom. subject of **προσκαλεῖται**, "these matters" i.e. about the first principles
ἐν Συμποσίῳ: 203b-204a, where Diotima is being quoted by Socrates
παρακλιθῆναι: aor. inf. pass. in ind. stat. after **λέγων**, "saying that Poverty *lay down in love with*"

κυήσασαν ἐξ αὐτοῦ τεκεῖν τὸν Ἔρωτα φύσει μικτὸν ὄντα καὶ παντοδαπόν, ἅτε δὴ πατρὸς μὲν ἀγαθοῦ καὶ σοφοῦ καὶ πᾶσιν αὐτάρκους, μητρὸς δ' ἀμηχάνου καὶ ἀπόρου καὶ δι' ἔνδειαν ἀεὶ γλιχομένης ἑτέρου καὶ περὶ ἕτερον λιπαρούσης γεγενημένον. ὁ γὰρ Πόρος οὐχ ἕτερός ἐστι τοῦ πρώτως ἐραστοῦ καὶ ἐφετοῦ καὶ τελείου καὶ αὐτάρκους· Πενίαν δὲ τὴν ὕλην προσεῖπεν ἐνδεᾶ μὲν οὖσαν αὐτὴν καθ' ἑαυτὴν τοῦ ἀγαθοῦ, πληρουμένην δ' ὑπ' αὐτοῦ καὶ ποθοῦσαν ἀεὶ καὶ μεταλαμβάνουσαν. ὁ δὲ γενόμενος ἐκ τούτων κόσμος καὶ Ὧρος οὐκ ἀίδιος οὐδ' ἀπαθὴς οὐδ' ἄφθαρτος, ἀλλ' ἀειγενὴς ὢν μηχανᾶται ταῖς τῶν παθῶν μεταβολαῖς καὶ περιόδοις ἀεὶ νέος καὶ μηδέποτε φθαρησόμενος διαμένειν.

ἀειγενής, ***-ές***: ever being born
ἀίδιος, ***-ον***: eternal
ἀμήχανος, ***-ον***: without means
ἀπαθής, ***-ές***: dispassionate
ἄπορος, ***-ον***: without resource
αὐτάρκης, ***-ες***: sufficient in oneself
ἄφθαρτος, ***-ον***: indestructible
γλίχομαι: to strive after, long for + *gen.*
διαμένω: to endure
ἐνδεής, ***-ές***: lacking in + *gen.*
ἔνδεια, ***ἡ***: want, need, lack
ἐραστός, ***ὁ***: a lover
ἕτερος, ***-α***, ***-ον***: an other
ἐφετός, ***-ή***, ***-όν***: desirable
κυέω: to become pregnant from (***ἐξ***)
λιπαρέω: to importune
μεταβολή, ***ἡ***: a change
μεταλαμβάνω: to partake of
μηδέποτε: *(adv.)* never
μηχανάομαι: to contrive to + *inf.*
μικτός, ***-ή***, ***-όν***: mixed, blended, compound
νέος, ***-α***, ***-ον***: young, new
πάθος, ***τό***: a passion
παντοδαπός, ***-ή***, ***-όν***: manifold
περίοδος, ***ἡ***: a cycle
πληρόω: to make full, impregnate
ποθέω: to long for
προσεῖπον: to address, name *(aor.)*
πρώτως: *(adv.)* primal
σοφός, ***-ή***, ***-όν***: wise
τέλειος, ***-α***, ***-ον***: finished, complete
τίκτω: to give birth
φθείρω: to ruin, destroy
φύσει: *(adv.)* naturally

τεκεῖν: aor. inf. also in ind. stat., "*that she bore* Eros"
ἅτε δὴ... γεγενημένον: perf. part. causal, "on the grounds that he was born of" + *gen*.
γλιχομένης ... λιπαρούσης: pres. part. gen. agreeing with ***μητρὸς***, "a mother *who was striving after ... importuning*"
οὖσαν ... πληρουμένην ... ποθοῦσαν ... μεταλαμβάνουσαν: pres. part. causal, "*since she is* lacking... *is being impregnated ... longing for ... partaking of*"
ὑπ' αὐτοῦ: "by it" i.e. by the Good, also understood with the following participles
κόσμος καὶ Ὧρος: "both the cosmos and Horus" the latter the allegory of the former
φθαρησόμενος: part. fut. pass. of ***φθείρω***, "never *to be destroyed*"

58. *χρηστέον δὲ τοῖς μύθοις οὐχ ὡς λόγοις πάμπαν οὖσιν, ἀλλὰ τὸ πρόσφορον ἑκάστου κατὰ τὴν ὁμοιότητα λαμβάνοντας. ὅταν οὖν «ὕλην» λέγωμεν, οὐ δεῖ πρὸς ἐνίων φιλοσόφων δόξας ἀποφερομένους ἄψυχόν τι σῶμα καὶ ἄποιον ἀργόν τε καὶ ἄπρακτον ἐξ ἑαυτοῦ διανοεῖσθαι· καὶ γὰρ ἔλαιον ὕλην μύρου καλοῦμεν καὶ χρυσὸν ἀγάλματος, οὐκ ὄντα πάσης ἔρημα ποιότητος· αὐτήν τε τὴν ψυχὴν καὶ τὴν διάνοιαν τοῦ ἀνθρώπου ὡς ὕλην ἐπιστήμης καὶ ἀρετῆς*

ἄγαλμα, ***-ατος***, ***τό***: a statue
ἄποιος, ***-ον***: without quality or attribute
ἀποφέρω: to carry off or away
ἄπρακτος: ineffectual
ἀργός, ***-όν***: idle
ἀρετή, ***ἡ***: goodness, excellence
ἄψυχος, ***-ον***: lifeless, inanimate
δεῖ: it is necessary + *inf.*
διανοέω: to have in mind
διάνοια, ***ἡ***: intention, thought
ἕκαστος, ***-η***, ***-ον***: each, each one
ἔλαιον, ***τό***: olive-oil
ἔνιοι, ***-αι***, ***-α***: some
ἐπιστήμη, ***ἡ***: understanding
ἐρῆμος, ***-ον***: bereft of + *gen.*
κοσμέω: to order, arrange
λαμβάνω: to take
μύρον, ***τό***: unguent, balsam
ὁμοιότης, ***-ητος***, ***ἡ***: likeness, resemblance
πάμπαν: *(adv.)* wholly, altogether
ποιότης, ***-ητος***, ***ἡ***: quality
πρόσφορος, ***-ον***: useful, profitable
σῶμα, ***τό***: the body
χρυσός, ***ὁ***: gold

χρηστέον: sc. ***ἐστι***, verbal adjective of ***χράομαι*** used impersonally, "(it is) necessary to use" + *dat.*

μύθοις ... λόγοις: although the latter can mean a narrative account of any kind, it is here contrasted with the former to mean a specifically rational account, as opposed to myth, as in section 20 above where ***μῦθος*** is called "a reflection of a certain truth" (***λόγου τινὸς ἔμφασις***). See box on page 173.

ὡς ... οὖσιν: pres. part. dat. pl., "as though being"

κατὰ τὴν ὁμοιότητα: "according to its similarity" i.e. to the truth

λαμβάνοντας: pres. part. acc. pl. instrumental, "necessary (for us) to use *by taking*"

λέγωμεν: pres. subj. in general temporal clause, "whenever *we say*"

πρὸς ... δόξας: "carried away *towards the opinions*" i.e. to entertain them

ἀποφερομένους: sc. ***ἡμᾶς***, "necessary that (we) *being carried away*"

ἄψυχόν τι: acc. pred., "that the body is *something inanimate*" this is a Stoic doctrine being countered here

ἐξ ἑαυτοῦ: "from itself" i.e. by itself

διανοεῖσθαι: pres. inf. after ***δεῖ***, "not necessary (for us) *to have in mind*"

μύρου ... ἀγάλματος: gen. of material, "the matter *of unguent ... of a statue*"

οὐκ ὄντα: concessive, "*although them* (oil and gold) *not being* bereft"

ὡς ὕλην: "*as though the matter* of understanding"

τῷ λόγῳ κοσμεῖν καὶ ῥυθμίζειν παρέχομεν, τόν τε νοῦν ἔνιοι τόπον εἰδῶν ἀπεφήναντο καὶ τῶν νοητῶν οἷον ἐκμαγεῖον. ἔνιοι δὲ καὶ τὸ σπέρμα τῆς γυναικὸς οὐ δύναμιν οὐδ' ἀρχήν, ὕλην δὲ καὶ τροφὴν γενέσεως εἶναι δοξάζουσιν· ὧν ἐχομένους χρὴ καὶ τὴν θεὸν ταύτην οὕτω διανοεῖσθαι τοῦ πρώτου θεοῦ μεταλαγχάνουσαν ἀεὶ καὶ συνοῦσαν ἔρωτι τῶν περὶ ἐκεῖνον ἀγαθῶν καὶ καλῶν οὐχ ὑπεναντίαν,* [375] *ἀλλ' ὥσπερ καὶ γυναῖκα χρηστὴν ἔχουσαν ἄνδρα καὶ συνοῦσαν ὅμως ποθεῖν

ἀποφαίνω: to display, declare
διανοέω: to have in mind, consider
δοξάζω: to think, imagine
εἶδος, ***-εος***, ***τό***: a form, shape, figure
ἐκμαγεῖον, ***τό***: that on which an impression is made
ἔχομαι: to cling to, embrace + *gen.*
καλός, ***-η***, ***-ον***: beautiful
μεταλαγχάνω: to have a share of + *gen.*
νοητός, ***-ή***, ***-όν***: perceptible to the mind
ὅμως: nevertheless, yet
παρέχω: to grant to *(dat.)* to + *inf.*
ποθέω: to long for, yearn after
ῥυθμίζω: to bring into measure
σπέρμα, ***-ατος***, ***τό***: a seed
σύνειμι: to be together with, have intercourse with
τροφή, ***ἡ***: nourishment, sustenance
ὑπεναντίος, ***-α***, ***-ον***: opposing
χρή: it is necessary + *inf.*
χρηστός, ***-ή***, ***-όν***: useful, good

τῷ λόγῳ κοσμεῖν: after ***παρέχομεν***, "we grant *Reason to order* the soul itself"
τόπον εἰδῶν: pred., "the mind to be *the abode of the forms*" not an expression in Plato, but a Platonic notion
ἀπεφήναντο: aor. mid. of ***ἀποφαίνω***, "some *have declared*"
οἷον ἐκμαγεῖον: "a sort of recipient of an impression" i.e. a mould
ἔνιοι ... δοξάζουσιν: although some thought women also produced seed, most viewed women's role as a passive receiver and nourisher of the male seed
ὧν: gen. after ***ἐχομένους***, "(ideas) *which* those embracing"
ἐχομένους: acc. subject of ***διανοεῖσθαι***, "necessary for *those embracing* to consider"
τὴν θεὸν ταύτην: "this goddess" i.e. Isis
τοῦ πρώτου θεοῦ: "of the first god" i.e. Osiris
ἔρωτι: dat. causal, "*because of her love* of the good things"
περὶ ἐκεῖνον: the good things *about that one*" i.e. Osiris
ἀλλ' ὥσπερ ... οὕτως: "just as ... just so"
ἔχουσαν ... συνοῦσαν: circum., "like a wife *having* a husband and *having intercourse* with him"
ὅμως ποθεῖν: after ***λέγομεν***, "we say that she *yet longs for* him"

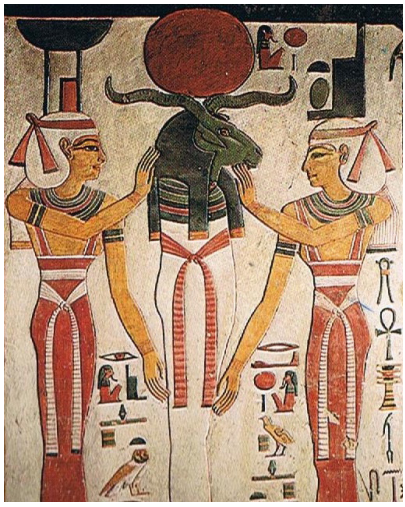
λέγομεν, οὕτως ἀεὶ γλιχομένην ἐκείνου καὶ περὶ ἐκεῖνον λιπαροῦσαν καὶ ἀναπιμπλαμένην τοῖς κυριωτάτοις μέρεσι καὶ καθαρωτάτοις·

59. ὅπου δ' ὁ Τυφὼν παρεμπίπτει τῶν ἐσχάτων ἁπτόμενος, ἐνταῦθα δοκοῦσαν ἐπισκυθρωπάζειν καὶ πενθεῖν λεγομένην καὶ λείψαν' ἄττα καὶ σπαράγματα τοῦ Ὀσίριδος ἀναζητεῖν καὶ στολίζειν ὑποδεχομένην τὰ φθειρόμενα καὶ ἀποκρύπτουσαν, οἷσπερ ἀναφαίνει πάλιν τὰ γινόμενα καὶ ἀνίησιν ἐξ ἑαυτῆς. οἱ μὲν γὰρ ἐν οὐρανῷ καὶ ἄστροις λόγοι καὶ εἴδη καὶ ἀπορροαὶ τοῦ θεοῦ μένουσι, τὰ δ' ἐν τοῖς παθητικοῖς διεσπαρμένα, γῇ καὶ θαλάττῃ καὶ φυτοῖς καὶ ζῴοις, διαλυόμενα

ἀναζητέω: to seek after
ἀναπίμπλημι: to fill up
ἀναφαίνω: to make known
ἀνίημι: to send forth
ἀποκρύπτω: to hide from
ἀπορροή, ***ἡ***: an efflux
ἅπτομαι: to fasten oneself to + *gen.*
ἄστρα, ***τά***: the stars
γλίχομαι: to long for + *gen.*
διασπείρω: to scatter abroad, disperse
εἶδος, ***-εος***, ***τό***: a shape, figure
ἐπισκυθρωπάζω: to look gloomy or stern
ἔσχατος, ***-η***, ***-ον***: outermost
ζῷον, ***τό***: an animal
καθαρώτατος, ***-η***, ***-ον***: cleanest
κυριώτατος, ***-η***, ***-ον***: most sovereign
λείψανον, ***τό***: a relic, remain
λιπαρέω: to persist, beseech
μένω: to remain
οὐρανός, ***ὁ***: heaven
παθητικός, ***-ή***, ***-όν***: subject to experience
παρεμπίπτω: to break in
πενθέω: to lament, mourn for
σπάραγμα, ***-ατος***, ***τό***: a fragment
στολίζω: to adorn
ὑποδέχομαι: to receive
φθείρω: to ruin, waste, spoil, destroy
φυτόν, ***τό***: a plant, tree

ὅπου δ' ... ἐνταῦθα: "*but where* Typhon breaks in ... *in that place*"
δοκοῦσαν ... λεγομένην: "(Isis) seeming to ... being said to" + *inf.*
λείψαν' ἄττα (=***ἅττινα***): "to seek *any remains*"
ὑποδεχομένην ... ἀποκρύπτουσαν: also agreeing with Isis, "(Isis) *receiving ... hiding away*" i.e. hiding the fragments
τὰ φθειρόμενα: "*the ruined* fragments"
οἷσπερ: dat., "fragments *by which very things*"
τὰ γινόμενα: "the things coming to be"
οἱ μὲν ... λόγοι: "*while the accounts* in heaven" here must be meant the true accounts of which human stories are images
τὰ δ' ... διεσπαρμένα: perf. part. pass., "but the things dispersed"
ἐν τοῖς παθητικοῖς: "dispersed *in things subject to experience*" i.e. subject to change, such as earth, sea, etc.

καὶ φθειρόμενα καὶ θαπτόμενα πολλάκις αὖθις ἐκλάμπει καὶ ἀναφαίνεται ταῖς γενέσεσι. διὸ τὸν Τυφῶνα τῇ Νέφθυι συνοικεῖν φησιν ὁ μῦθος, τὸν δ' Ὄσιριν κρύφα συγγενέσθαι· τὰ γὰρ ἔσχατα μέρη τῆς ὕλης, ἃ «Νέφθυν» καὶ «Τελευτὴν» καλοῦσιν, ἡ φθαρτικὴ μάλιστα κατέχει δύναμις· ἡ δὲ γόνιμος καὶ σωτήριος ἀσθενὲς σπέρμα καὶ ἀμαυρὸν εἰς ταῦτα διαδίδωσιν ἀπολλύμενον ὑπὸ τοῦ Τυφῶνος, πλὴν ὅσον ἡ Ἶσις ὑπολαμβάνουσα σῴζει καὶ τρέφει καὶ συνίστησι·



Isis and Nephthys attend Osiris reborn as the ram-headed Ra.

ἀμαυρός, **-όν**: dim, faint
ἀναφαίνομαι: to reappear
ἀσθενής, **-ές**: weak, feeble
αὖθις: *(adv.)* back, back again
γόνιμος, **-ον**: productive, fruitful
διαδίδωμι: to pass on, transmit
διαλύω: to undo
ἐκλάμπω: to shine forth
θάπτω: to bury
κατέχω: to hold fast, embrace
κρύφα: *(adv.)* without the knowledge of
πλήν: except
πολλάκις: *(adv.)* many times
σπέρμα, **-ατος**, **τό**: seed
συγγίνομαι: to be with + *dat.*
συνίστημι: to combine, hold together
συνοικέω: to dwell together with + *dat.*
σῴζω: to save, preserve
σωτήριος, **-ον**: saving, delivering
τελευτή, **ἡ**: a finishing, end
τρέφω: to nourish
ὑπολαμβάνω: to take up, support
φθαρτικός, **-ή**, **-όν**: destructive

διαλυόμενα καὶ φθειρόμενα καὶ θαπτόμενα: pres. part. pass. agreeing with **τὰ διεσπαρμένα**, "being undone and ruined and buried"

φησιν ὁ μῦθος: see section 12 for Typhon and Nephthys, section 14 for Osiris and Nephthys

Τελευτὴν: for this epithet of Nephthys, see section 12

ἡ δὲ γόνιμος καὶ σωτήριος: sc. **δύναμις**

εἰς ταῦτα: "to these" the outermost parts of matter

ὑπὸ τοῦ Τυφῶνος: "being destroyed *by* T*yphon*"

60. καθόλου δ' ἀμείνων οὗτός ἐστιν, ὥσπερ καὶ Πλάτων ὑπονοεῖ καὶ Ἀριστοτέλης. κινεῖται δὲ τῆς φύσεως τὸ μὲν γόνιμον καὶ σωτήριον ἐπ' αὐτὸν καὶ πρὸς τὸ εἶναι, τὸ δ' ἀναιρετικὸν καὶ φθαρτικὸν ἀπ' αὐτοῦ καὶ πρὸς τὸ μὴ εἶναι. διὸ τὸ μὲν Ἶσιν καλοῦσι παρὰ τὸ ἴεσθαι μετ' ἐπιστήμης καὶ φέρεσθαι, κίνησιν οὖσαν ἔμψυχον καὶ φρόνιμον· οὐ γάρ ἐστι τοὔνομα βαρβαρικόν, ἀλλ' ὥσπερ τοῖς θεοῖς πᾶσιν ἀπὸ δυεῖν ῥημάτων τοῦ «θεατοῦ» καὶ τοῦ «θέοντος» ἔστιν ὄνομα κοινόν, οὕτω τὴν θεὸν ταύτην ἀπὸ τῆς ἐπιστήμης ἅμα καὶ τῆς κινήσεως Ἶσιν μὲν ἡμεῖς, Ἶσιν δ' Αἰγύπτιοι καλοῦσιν.

ἅμα: *(adv.)* at the same time
ἀμείνων, ***-ον***: better, stronger
ἀναιρετικός, ***-ή***, ***-όν***: destructive
βαρβαρικός, ***-ή***, ***-όν***: foreign, non-Greek
δυεῖν (gen. dual): two
ἔμψυχος, ***-ον***: soulful
ἐπιστήμη, ***ἡ***: acquaintance with
θεατός, ***-ή***, ***-όν***: visible
θέω: to run
καθόλου: *(adv.)* on the whole, in general
κινέω: to set in motion, to move
κίνησις, ***ἡ***: movement, motion
κοινός, ***-ή***, ***-όν***: shared in common
ῥῆμα, ***-ατος***, ***τό***: a word
ὑπονοέω: to suspect, conjecture
φέρω: to bear, carry
φθαρτικός, ***-ή***, ***-όν***: destructive
φρόνιμος, ***-ον***: intelligent

οὗτος: i.e. Osiris

Πλάτων ... Ἀριστοτέλης: neither mentions Osiris

τὸ μὲν γόνιμον ... τὸ δ' ἀναιρετικὸν: "while the productive ... the destructive (principle)"

ἐπ' αὐτὸν ... ἀπ' αὐτοῦ: "towards him (Osiris) ... away from him"

τὸ εἶναι ... τὸ μὴ εἶναι: inf. articular, "being ... not being"

τὸ ἴεσθαι: inf. mid. articular of ***ἴημι***, "from *to hasten* after knowledge" providing an additional etymology of the name Isis from this verb (in addition to ***ἴσμεν*** "we know," given in section 2)

φέρεσθαι: inf. mid. articular, "from *to move oneself*"

κίνησιν οὖσαν: causal, "since she is a motion"

οὐ ... βαρβαρικόν: a litotes, "not un-Greek"

τοῖς θεοῖς πᾶσιν: dat., "just as *for all gods* "

ὄνομα κοινόν: "a common name" i.e. ***θεός*** from "visible" and "running" a double derivation from Greek

ἀπὸ τῆς ἐπιστήμης ἅμα καὶ τῆς κινήσεως: a double derivation from ***ἐπιστήμη*** and ***κίνησις*** because of the syllable ***-ισ-*** in both words

ἡμεῖς ... Αἰγύπτιοι: i.e. both Greeks and Egytptians use a Greek word for Isis

οὕτω δὲ καὶ Πλάτων φησὶ τὴν οὐσίαν δηλοῦν τοὺς παλαιούς «ἰσίαν» καλοῦντας· οὕτω καὶ τὴν νόησιν καὶ τὴν φρόνησιν, ὡς νοῦ φορὰν καὶ κίνησιν οὖσαν ἰεμένου καὶ φερομένου, καὶ τὸ συνιέναι καὶ τἀγαθὸν ὅλως καὶ ἀρετὴν ἐπὶ τοῖς εὐροοῦσι καὶ θέουσι θέσθαι· καθάπερ αὖ πάλιν τοῖς ἀντιφωνοῦσιν ὀνόμασι λοιδορεῖσθαι τὸ κακόν, τὸ τὴν φύσιν ἐμποδίζον καὶ συνδέον καὶ ἴσχον καὶ κωλῦον ἴεσθαι καὶ ἰέναι «κακίαν» «ἀπορίαν» «δειλίαν» «ἀνίαν» προσαγορεύοντας.

ἀγαθός, ***-ή***, ***-όν***: good
ἀνία, ***ἡ***: grief, sorrow, distress, trouble
ἀντιφωνέω: to oppose, contrast
ἀπορία, ***ἡ***: difficulty of passing
αὖ: *(adv.)* again, anew
δειλία, ***ἡ***: cowardice
δηλόω: to make visible
ἐμποδίζω: to fetter
εὐροέω: to flow abundantly
ἴσχω: to hold, check, curb
καθάπερ: just as
κακία, ***ἡ***: badness
κακός, ***-ή***, ***-όν***: bad
κωλύω: to hinder, prevent
λοιδορέω: to abuse, revile
νόησις, ***-εως***, ***ἡ***: intelligence, thought
νοῦς, ***νοῦ***, ***ὁ***: mind, perception
ὅλως: *(adv.)* wholely, entirely
οὐσία, ***ἡ***: essence
παλαιοί, ***οἱ***: the ancients
προσαγορεύω: to address, call
συνδέω: to bind, restrain
συνίημι: to bring together, understand
τίθημι: to set, assign X *(acc.)* to (***ἐπὶ***)
φορά, ***ἡ***: a carrying
φρόνησις, ***-εως***, ***ἡ***: insight

Πλάτων φησὶ: *Cratylus* 401c

δηλοῦν: pres. inf. ind. stat., "claims that the ancients *clarified* ***οὐσίαν***"

καλοῦντας: pres. part. instrumental, "*by calling* it ***ἰσίαν***" Plutarch has modified the *Cratylus* passage (which cited ***ἐσσία*** and ***ὠσία*** when explaining ***οὐσία***) with a word that is closer to the name Isis.

τὴν νόησιν ... τὸ συνιέναι ... καὶ ἀρετὴν: a series of acc. objects of ***θέσθαι***, "to assign *thought*, etc."

ὡς ... οὖσαν: "*as though being* a carrying of the mind"

ἰεμένου καὶ φερομένου: circum., "a mind *that is hastening and moving itself*"

ἐπὶ τοῖς εὐροοῦσι καὶ θέουσι: part. attrib. in prepositional phrase after ***θέσθαι***, "assign *to those flowing and rushing*"

θέσθαι: aor. inf. of ***τίθημι*** continuing ind. stat., "Plato claims that the ancients *assign*"

τοῖς ἀντιφωνοῦσιν ὀνόμασι: dat. instrumental, "is abused *by the opposing names*"

ἴεσθαι καὶ ἰέναι: inf. after ***κωλῦον***, "which is preventing *striving and moving*"

κακίαν ... ἀνίαν: the point being made is that the suffix ***-ία*** is from the words for "striving and going" (***ἴ-εσθαι καὶ ἰ-έναι***), so that ***κακία*** means "striving for evil," for which see *Cratylus* 415b-c

προσαγορεύοντας: instrumental, "abused *by calling* them"

61. ὁ δ' Ὄσιρις ἐκ τοῦ «ὁσίου» καὶ «ἱεροῦ» τοὔνομα μεμιγμένον ἔσχηκε· κοινὸς γάρ ἐστι τῶν ἐν οὐρανῷ καὶ τῶν ἐν Ἅιδου λόγος, ὧν τὰ μὲν ἱερὰ τὰ δ' ὅσια τοῖς πάλαι ἔθος ἦν προσαγορεύειν. ὁ δ' ἀναφαίνων τὰ οὐράνια καὶ τῶν ἄνω φερομένων λόγος Ἄνουβις ἔστιν ὅτε καὶ Ἑρμάνουβις ὀνομάζεται, τὸ μὲν ὡς τοῖς ἄνω τὸ δ' ὡς τοῖς κάτω προσήκων. διὸ καὶ θύουσιν αὐτῷ τὸ μὲν λευκὸν ἀλεκτρυόνα, τὸ δὲ κροκίαν, τὰ μὲν εἰλικρινῆ καὶ φανά, τὰ δὲ μικτὰ καὶ ποικίλα νομίζοντες. οὐ δεῖ δὲ θαυμάζειν τῶν ὀνομάτων τὴν εἰς τὸ Ἑλληνικὸν ἀνάπλασιν· καὶ γὰρ ἄλλα μυρία τοῖς μεθισταμένοις

ἀλεκτρυών, ***-ονος***, ***ὁ***: a rooster
ἀνάπλασις, ***-εως***, ***ἡ***: a refashioning of X *(gen.)* into (***εἰς***)
ἀναφαίνω: to bring to light
ἄνω: *(adv.)* above
ἔθος, ***-εος***, ***τό***: custom, habit
εἰλικρινής, ***-ές***: unmixed, pure
θαυμάζω: to wonder, marvel
θύω: to sacrifice
ἱερός, ***-α***, ***-ον***: sacred
κάτω: *(adv.)* below
κροκίος, ***-α***, ***-ον***: saffron-coloured
λευκός, ***-ή***, ***-όν***: light, white
μεθίστημι: to change places, migrate
μικτός, ***-ή***, ***-όν***: mixed, blended
μυρίος, ***-ος***, ***-ον***: numberless
ὅσιος, ***-α***, ***-ον***: hallowed, holy
πάλαι: *(adv.)* long ago
ποικίλος, ***-η***, ***-ον***: dappled
προσήκω: to pertain to + *dat.*
φανός, ***-ή***, ***-όν***: white

μεμιγμένον: perf. part., "a *mixed* name" other accounts of Osiris' name are found in sections 10, 34 and 37

ἔσχηκε: perf. of ***ἔχω*** with present sense, "Osiris *possesses* a name"

κοινὸς γάρ ἐστι ... λόγος: "for he (Osiris) is the common idea"

τοῖς πάλαι: dat., "custom *to the ancients*"

τὰ μὲν ... τὰ δ': i.e. to distinguish the meanings of ***ἱερὰ*** and ***ὅσια*** (which are combined in the name Osiris) to mean "heavenly" and "infernal"

ἔθος ἦν: "it was the custom to" + *inf.*

Ἄνουβις: see section 44 where Anubis as the "horizon" unites upper and lower worlds

ἔστιν ὅτε: "sometimes" (Smyth 187b)

Ἑρμάνουβις: Hermes was associated with Thoth, but later also with Anubis because of their shared underworld connections

ἀλεκτρυόνα: sacrificing a cock is a Greek practice, not an Egyptian one

ἄλλα μυρία: sc. ***ὀνόματα***

ἐκ τῆς Ἑλλάδος συνεκπεσόντα μέχρι νῦν παραμένει καὶ ξενιτεύει παρ' ἑτέροις, ὧν ἔνια τὴν ποιητικὴν ἀνακαλουμένην διαβάλλουσιν ὡς βαρβαρίζουσαν οἱ «γλώττας» τὰ τοιαῦτα προσαγορεύοντες. ἐν δὲ ταῖς Ἑρμοῦ λεγομέναις βίβλοις ἱστοροῦσι γεγράφθαι περὶ τῶν ἱερῶν ὀνομάτων, ὅτι τὴν μὲν ἐπὶ τῆς τοῦ ἡλίου περιφορᾶς τεταγμένην δύναμιν «Ὧρον,» Ἕλληνες δ' «Ἀπόλλωνα» καλοῦσι· τὴν δ' ἐπὶ τοῦ πνεύματος οἱ μὲν «Ὄσιριν,» οἱ δὲ «Σάραπιν,» τὴν δ' ἐπι τῆς γῆς οἱ μὲν «Σείριον,» οἱ δὲ «Σῶθιν» Αἰγυπτιστί· [376] σημαίνει δὲ «κύησιν» ἢ «τὸ κύειν.» διὸ καὶ παρατροπῆς γενομένης

Αἰγυπτιστί: in the Egyptian tongue
ἀνακαλέω: to summon
βαρβαρίζω: to speak like a barbarian
γλῶττα, **-ης**, **ἡ**: a foreign word
διαβάλλω: to criticize
κύησις, **-εως**, **ἡ**: conception
κύω: to conceive
ξενιτεύω: to live abroad
παραμένω: to stay beside
παρατροπή, **ἡ**: a slight alteration
περιφορά, **ἡ**: a rotation, revolution
ποιητικός, **-ή**, **-όν**: poetic
προσαγορεύω: to address, greet, accost
σημαίνω: to indicate
συνεκπίπτω: to rush out together with + *dat.*
τάττω: to arrange, put in order

ἐκ τῆς Ἑλλάδος συνεκπεσόντα: aor. part., "*having rushed out of Greece with* those migrating" i.e. words taken abroad by Greek migrants to Egypt

μέχρι νῦν: "up to the present"

ὧν ἔνια: "of which (words) some" **ἔνια** is the neut. acc. obj. of **ἀνακαλουμένην**

τὴν ποιητικὴν ἀνακαλουμένην: acc. obj. of **διαβάλλουσιν**, "criticize *the poetic summoning*" i.e. the poetic deployment of foreign words

ὡς βαρβαρίζουσαν: causal, "criticize *for being barbarous*" In the *Rhetoric* (1410) and *Poetics (*1457*)*, Aristotle criticizes an abundance of either common words (**κύρια**) or foreign words (**γλώτται**), recommending instead "words with a foreign air" (**ξένικα**), i.e. that have become "guests" (**ξένοι**) especially by a "transfer" (**μεταφορά**)

οἱ ... προσαγορεύοντες: nom. subj. of **διαβάλλουσιν**, "*those calling* such (words) 'foreign' criticize"

ἐν ... βίβλοις: "in the so-called books of Hermes." It is unclear to which books Plutarch is referring, but probably not to the so-called *Hermetica*, a syncretic collection of works that postdates Plutarch, but some of which are thought to have Hellenistic origins. Plutarch's statements here do not accord with the extant *Hermetica*.

γεγράφθαι: perf. inf., "they relate *that it is written*"

τεταγμένην: perf. part. pass., "the power *having been assigned to* (**ἐπὶ**)"

τὴν δ' ἐπι τῆς γῆς οἱ μὲν Σείριον: this is a reasonable suggestion to fill a brief lacuna

σημαίνει: "(Sothis) *means* to conceive" a pun on **κύω** and **κύων** (dog) is used of Cronos and Anubis in sec. 44 above

τοῦ ὀνόματος Ἑλληνιστὶ «κύων» κέκληται τὸ ἄστρον, ὅπερ ἴδιον τῆς Ἴσιδος νομίζουσιν. ἥκιστα μὲν οὖν δεῖ φιλοτιμεῖσθαι περὶ τῶν ὀνομάτων, οὐ μὴν ἀλλὰ μᾶλλον ὑφείμην ἂν τοῦ Σαράπιδος Αἰγυπτίοις ἢ τοῦ Ὀσίριδος, ἐκεῖνο μὲν ξενικόν, τοῦτο δ' Ἑλληνικόν, ἄμφω δ' ἑνὸς θεοῦ καὶ μιᾶς δυνάμεως ἡγούμενος.

62. ἔοικε δὲ τούτοις καὶ τὰ Αἰγύπτια. τὴν μὲν γὰρ Ἶσιν πολλάκις τῷ τῆς Ἀθηνᾶς ὀνόματι καλοῦσι φράζοντι τοιοῦτον λόγον «ἦλθον ἀπ' ἐμαυτῆς,» ὅπερ ἐστὶν αὐτοκινήτου φορᾶς δηλωτικόν· ὁ δὲ Τυφών, ὥσπερ εἴρηται, Σὴθ καὶ Βέβων καὶ Σμὺ ὀνομάζεται, βίαιόν τινα καὶ κωλυτικὴν ἐπίσχεσιν

ἄμφω: both
ἄστρον, τό: the star
αὐτοκίνητος, -ον: self-moved
βίαιος, -ον: forcible, violent
δηλωτικός, -ή, -όν: indicative of + *gen.*
δύναμις, -εως, ἡ: power, might
Ἑλληνιστί: *(adv.)* in the Greek language
ἐπίσχεσις, -εως, ἡ: a checking, hindrance
ἡγέομαι: to consider
ἥκιστα: *(adv.)* least
ἴδιος, -α, -ον: belonging to + *gen.*
κέλομαι: to urge on, exhort, command
κύων, ἡ: a dog
κωλυτικός, -ή, -όν: preventive, hindering
ξενικός, -ή, -όν: strange, foreign
ὑφίημι: to yield
φιλοτιμέομαι: to contend about (***περὶ***)
φορά, ἡ: a carrying, movement
φράζω: to point out, mean

κέκληται: perf. of ***καλέω*** with present sense, "is called"

οὐ μὴν ἀλλὰ: "nevertheless"

μᾶλλον ὑφείμην: aor. opt. pot. of ***ὑπὸ-ἵημι***, "I would rather yield" i.e. he would prefer to acknowledge Sarapis to be an Egyptian name

μᾶλλον ... ἢ: "rather ... than"

τοῦ Σαράπιδος: sc. ***ὄνομα***

τοῦτο δ' Ἑλληνικόν: "this one (Osiris) is Greek"

τὰ Αἰγύπτια: nom., "Egyptian traditions"

φράζοντι: dat., "by the name *meaning*"

ἦλθον ἀπ' ἐμαυτῆς: "I came from myself" Compare with the inscription at the temple of Neith in Sais cited in section 9 above.

ὥσπερ εἴρηται: sections 40 and 49 (for Seth and Bebon). The obscure name Smu is mentioned only here.

ἢ ὑπεναντίωσιν ἢ ἀναστροφὴν ἐμφαίνειν βουλομένων τῶν ὀνομάτων. ἔτι τὴν σιδηρῖτιν λίθον «ὀστέον Ὥρου,» Τυφῶνος δὲ τὸν σίδηρον, ὡς ἱστορεῖ Μανεθώς, καλοῦσιν· ὥσπερ γὰρ ὁ σίδηρος πολλάκις μὲν ἑλκομένῳ καὶ ἑπομένῳ πρὸς τὴν λίθον ὅμοιός ἐστι, πολλάκις δ' ἀποστρέφεται καὶ ἀποκρούεται πρὸς τοὐναντίον, οὕτως ἡ σωτήριος καὶ ἀγαθὴ καὶ λόγον ἔχουσα τοῦ κόσμου κίνησις ἐπιστρέφεταί τε καὶ προσάγεται καὶ μαλακωτέραν ποιεῖ πείθουσα τὴν σκληρίαν ἐκείνην καὶ τὸ τυφώνειον, εἶτ' αὖθις ἀνασχεθεῖσα εἰς ἑαυτὴν ἀνέστρεψε καὶ κατέδυσεν εἰς τὴν ἀπειρίαν. ἔτι φησὶ περὶ τοῦ Διὸς ὁ Εὔδοξος μυθολογεῖν Αἰγυπτίους, ὡς τῶν σκελῶν

ἀναστρέφω: to turn upside down
ἀναστροφή, ἡ: a turning upside down, upsetting
ἀνέχω: to rise up
ἀπειρία, ἡ: infinity, indefiniteness
ἀποκρούω: to beat off from
ἀποστρέφω: to turn away
αὖθις: *(adv.)* back, back again
εἶτα: next, then
ἕλκω: to draw, drag
ἐμφαίνω: to express
ἐναντίον, τό: the opposite
ἐπιστρέφω: to turn about, turn round
ἕπομαι: to follow
καταδύω: to sink down
κίνησις: movement, motion
λίθος, ἡ: a stone
μαλακώτερος, -η, -ον: softer, gentler
ὅμοιος, -α, -ον: like, resembling + *dat.*
ὀστέον, τό: a bone
πείθω: to persuade
προσάγω: to bring toward
σιδηρίτης, -ιδος, ἡ: of iron
σίδηρος, ὁ: iron
σκέλος, -εος, τό: the leg
σκληρία, ἡ: hardness
σωτήριος, -ον: saving, delivering
ὑπεναντίωσις, -εως, ἡ: an opposition

βουλομένων: gen. abs., "the words *wishing* to express"
σιδηρῖτιν λίθον: "the loadstone" magnetic oxide of iron
Τυφῶνος: sc. **ὀστέον**, "(the bone) of Typhon"
ἑλκομένῳ καὶ ἑπομένῳ: dat. agreeing with an understood noun after **ὅμοιός**, "like (something) *being drawn and following*"
πρὸς τὴν λίθον: "towards the stone" i.e. towards the magnetic loadstone
μαλακωτέραν: acc. pres., "makes it *gentler*"
πείθουσα: pres. instrumental, "by persuading"
τὸ τυφώνειον: "the Typhonian principle"
ἀνασχεθεῖσα: aor. part. pass. of **ἀνα-έχω**, "(the Typhonic hardness) having risen up"

συμπεφυκότων αὐτῷ μὴ δυνάμενος βαδίζειν ὑπ᾽ αἰσχύνης ἐν ἐρημίᾳ διέτριβεν· ἡ δ᾽ Ἶσις διατεμοῦσα καὶ διαστήσασα τὰ μέρη ταῦτα τοῦ σώματος ἀρτίποδα τὴν πορείαν παρέσχεν. αἰνίττεται δὲ καὶ διὰ τούτων ὁ μῦθος, ὅτι καθ᾽ ἑαυτὸν ὁ τοῦ θεοῦ νοῦς καὶ λόγος ἐν τῷ ἀοράτῳ καὶ ἀφανεῖ βεβηκὼς εἰς γένεσιν ὑπὸ κινήσεως προῆλθεν.

women holding a sistrum

αἰσχύνη: disgrace, dishonour
ἀόρατος, ***-ον***: unseen
ἀρτίπους, ***-ουν***: sound of foot
ἀφανής, ***-ές***: invisible
βαδίζω: to walk
διατέμνω: to cut through
διατρίβω: to spend time
διίστημι: to separate
δύναμαι: to be able to + *inf.*
ἐρημία, ***ἡ***: a desert, wilderness
μέρος, ***-εος***, ***τό***: a part
νοῦς, ***ὁ***: mind, perception
παρέχω: to furnish, provide, supply
πορεία, ***ἡ***: a mode of walking, gait
προῆλθον: to go forward, advance into (***εἰς***) *(aor.)*
συμφύω: to make to grow together

συμπεφυκότων: perf. part. gen. abs., "his legs *having grown together*" a characteristic of the statues of several gods, including Amun (= Zeus)

ὑπ᾽ αἰσχύνης: causal, "because of shame"

ἐν ἐρημίᾳ: "in solitude" compare the interpretation of Amun's name in section 9 as "the hidden one"

διαστήσασα: aor. part. of ***δια-ἵστημι***, "she having separated" but this detail does not occur in any myth

ἀρτίποδα: acc. pred., "made his gait *sound*"

καθ᾽ ἑαυτὸν: "the mind *of itself*"

νοῦς καὶ λόγος: "*the mind* of the god *and Reason*"

βεβηκὼς: perf. part of ***βαίνω***, "having stepped" i.e. standing or existing in (***ἐν***)

ὑπὸ κινήσεως: expressing agency, "by movement" perhaps again punning on Isis and *kinesis*

63. ἐμφαίνει καὶ τὸ σεῖστρον, ὅτι σείεσθαι δεῖ τὰ ὄντα καὶ μηδέποτε παύεσθαι φορᾶς, ἀλλ' οἷον ἐξεγείρεσθαι καὶ κλονεῖσθαι καταδαρθάνοντα καὶ μαραινόμενα. τὸν γὰρ Τυφῶνά φασι τοῖς σείστροις ἀποτρέπειν καὶ ἀποκρούεσθαι δηλοῦντες, ὅτι τῆς φθορᾶς συνδεούσης καὶ ἱστάσης αὖθις ἀναλύει τὴν φύσιν καὶ ἀνίστησι διὰ τῆς κινήσεως ἡ γένεσις. τοῦ δὲ σείστρου περιφεροῦς ἄνωθεν ὄντος ἡ ἀψὶς περιέχει τὰ σειόμενα τέτταρα. καὶ γὰρ ἡ γεννωμένη καὶ φθειρομένη μοῖρα τοῦ κόσμου περιέχεται μὲν ὑπὸ τῆς σεληνιακῆς σφαίρας, κινεῖται δ' ἐν αὐτῇ πάντα καὶ μεταβάλλεται διὰ τῶν

ἀναλύω: to unloose, undo
ἀνίστημι: to raise up, restore
ἄνωθεν: *(adv.)* on the top
ἀποκρούομαι: to beat off from
ἀποτρέπω: to turn away
ἀψίς, ***-ῖδος***, ***ἡ***: a loop
γεννάω: to beget, engender
δηλόω: to clarify
ἐξεγείρω: to awaken
ἵστημι: to cause to stand, stop
καταδαρθάνω: to fall asleep
κινέω: to set in motion, to move
κλονέω: to drive in confusion
μαραίνω: to wither, lose strength
μεταβάλλω: to change
μοῖρα, ***ἡ***: a part, portion
παύομαι: to cease
περιέχω: to embrace, surround
περιφερής, ***-ές***: rounded
σεῖστρον, ***τό***: a rattle used in Isis worship
σείω: to shake, move to and fro
σεληνιακός, ***-ή***, ***-όν***: lunar
συνδέω: to bind together, confine
σφαῖρα, ***-ας***, ***ἡ***: a sphere
τέσσαρες, ***-α***: four
φθείρω: to ruin, waste
φθορά, ***ἡ***: destruction, decay
φορά, ***ἡ***: a carrying
φύσις, ***ἡ***: nature

τὰ ὄντα: acc. subject of ***σείεσθαι*** "necessary that *existing things* be shaken" making an etymological connection between ***σεῖστρον*** and ***σείω***

οἷον: indicating a figure of speech, "necessary that they *sort of* be awakened"

καταδαρθάνοντα καὶ μαραινόμενα: agreeing with ***τὰ ὄντα***, "when falling asleep or withering"

τοῖς σείστροις: instrumental, "turn away *with the sistra*" i.e. by shaking them

συνδεούσης καὶ ἱστάσης: gen. abs., "when decay is *confining and stopping* nature"

ἀναλύει ... ἀνίστησι: corresponding to ***συνδεούσης*** and ***ἱστάσης***, "*releases ... restores* naure"

περιφεροῦς: gen. pred. after ***ὄντος***, "of the sistrum being *rounded*"

ἡ ἀψὶς: this "loop" held the movable parts of the device.

τὰ σειόμενα τέτταρα: "the four things being shaken" i.e. the noise -makers

τεττάρων στοιχείων· πυρὸς καὶ γῆς καὶ ὕδατος καὶ ἀέρος. τῇ δ' ἀψῖδι τοῦ σείστρου κατὰ κορυφὴν ἐντορεύουσιν αἴλουρον ἀνθρώπου πρόσωπον ἔχοντα, κάτω δ' ὑπὸ τὰ σειόμενα πῇ μὲν Ἴσιδος πῇ δὲ Νέφθυος πρόσωπον, αἰνιττόμενοι τοῖς μὲν προσώποις γένεσιν καὶ τελευτήν (αὗται γάρ εἰσι τῶν στοιχείων μεταβολαὶ καὶ κινήσεις), τῷ δ' αἰλούρῳ τὴν σελήνην διὰ τὸ ποικίλον καὶ νυκτουργὸν καὶ γόνιμον τοῦ θηρίου.

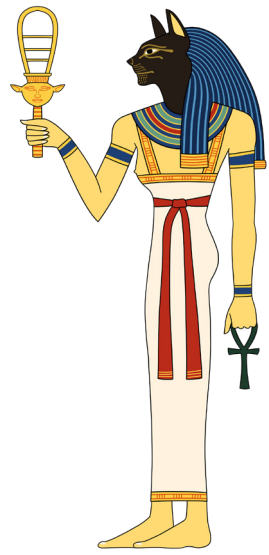
αἴλουρος, **ὁ**: a cat
γόνιμος, **-ον**: productive, fruitful
ἐντορεύω: to carve X *(acc.)* in relief on Y *(dat.)*
θηρίον, **τό**: a beast
κάτω: *(adv.)* below
κορυφή, **ἡ**: the top, highest point;
μεταβολή, **ἡ**: a change, changing
νυκτουργός, **-όν**: nocturnal
ποικίλος, **-η**, **-ον**: dappled
πρόσωπον, **τό**: the face
σελήνη, **ἡ**: the moon
στοιχεῖον, **τό**: a basic component (of the universe)
τελευτή, **ἡ**: finality, death

αἴλουρον: the "cat" is the goddess Bastet
ἀνθρώπου πρόσωπον ἔχοντα: "a cat *having a human face*" but Bastet is not represented in this way.
ὑπὸ τὰ σειόμενα: "under the things shaken"
πῇ μὲν ... **πῇ δὲ**: "on one side ... on the other"
τοῖς μὲν προσώποις ... **τῷ δ' αἰλούρῳ**: dat. instrumental, "intimating *by these faces ... by the cat*"
γένεσιν καὶ τελευτήν: "birth and death"
τοῦ θηρίου: "of the animal" i.e. of the cat

λόγος

This nominal form of the verb **λέγω** has a wide range of meanings. Most often it means simply a "word" that is spoken (like the Latin word *verbum*), but also can mean an "account" of some kind (like the Latin word *ratio*). It can thus mean a narrative account, an argument or rationale, a computation or reckoning, a proportion, a reason, etc. In Greek philosophy there was a famous contrast between *logos* and *mythos*, the latter being an uncritical "story" as opposed to rational discourse, but *logos* can also mean "story" as well. In rhetoric, it is opposed to *pathos* and *ethos*, as a kind of argument based on logic, but *logos* can also mean any kind of discourse, especially prose. In philosophy *Logos* can indicate an immanent or transcendent rational principle of some kind, and in these instances is often capitalized as "Reason" or left untranslated. The Stoics especially used this term to designate the rational structure of the universe according to which they sought to order their own lives. In middle Platonism it is used to designate a principle intermediate between God and the universe, comparable to the Platonic "Ideas" or "forms."

λέγεται γὰρ ἓν τίκτειν, εἶτα δύο καὶ τρία καὶ τέσσαρα καὶ πέντε, καὶ καθ᾽ ἓν οὕτως ἄχρι τῶν ἑπτὰ προστίθησιν, ὥστ᾽ ὀκτὼ καὶ εἴκοσι τὰ πάντα τίκτειν, ὅσα καὶ τῆς σελήνης φῶτ᾽ ἔστιν. τοῦτο μὲν οὖν ἴσως μυθωδέστερον· αἱ δ᾽ ἐν τοῖς ὄμμασιν αὐτοῦ κόραι πληροῦσθαι μὲν καὶ πλατύνεσθαι δοκοῦσιν ἐν πανσελήνῳ, λεπτύνεσθαι δὲ καὶ μαραυγεῖν ἐν ταῖς μειώσεσι τοῦ ἄστρου. τῷ δ᾽ ἀνθρωπομόρφῳ τοῦ αἰλούρου τὸ νοερὸν καὶ λογικὸν ἐμφαίνεται τῶν περὶ τὴν σελήνην μεταβολῶν.



The goddess Bastet holding a sistrum

ἀνθρωπόμορφος, **-ον**: of human form
ἄστρον, **τό**: a star
ἄχρι: up to + *gen.*
δοκέω: to seem to + *inf.*
εἴκοσι (*indecl.*): twenty
ἑπτά (*indecl.*): seven
ἴσως: *(adv.)* perhaps
κόρη, **ἡ**: a maiden, pupil (of the eye)
λεπτύνω: to make small
λογικός, **-ή**, **-όν**: rational
μαραυγέω: to contract
μείωσις, **ἡ**: a dimunition, waning
μυθωδέστερος, **-η**, **-ον**: more fabulous
νοερός, **-ά**, **-όν**: intellectual
ὀκτώ (*indecl.*): eight
ὄμμα, **τό**: the eye
πανσέληνος, **-ον**: at the full moon
πλατύνω: to widen, dilate
πληρόω: to make full
προστίθημι: to add
τίκτω: to give birth
φώς, **φωτός**, **τό**: light

καθ᾽ ἓν οὕτως: "each time in this way"
ὥστ᾽ ... τίκτειν: inf. in result clause, "so that (a cat) gives birth"
τὰ πάντα: adverbial, "altogether"
ὅσα καὶ τῆς σελήνης φῶτα: i.e. the number of days of the lunar cycle
αὐτοῦ: "in the eyes *of it*" i.e. of the cat
τοῦ ἄστρου: i.e. of the moon
τῷ δ᾽ ἀνθρωπομόρφῳ: i.e. by the human face of the cat
τὸ νοερὸν καὶ λογικὸν: "the intellectual and logical (principle)"

64. συνελόντι δ' εἰπεῖν οὔθ' ὕδωρ οὔθ' ἥλιον οὔτε γῆν οὔτ' οὐρανὸν Ὄσιριν ἢ Ἶσιν ὀρθῶς ἔχει νομίζειν οὐδὲ πῦρ Τυφῶνα πάλιν οὐδ' αὐχμὸν οὐδὲ θάλατταν, ἀλλ' ἁπλῶς ὅσον ἐστὶν ἐν τούτοις ἄμετρον καὶ ἄτακτον ὑπερβολαῖς ἢ ἐνδείαις Τυφῶνι προσνέμοντες, [377] τὸ δὲ κεκοσμημένον καὶ ἀγαθὸν καὶ ὠφέλιμον ὡς Ἴσιδος μὲν ἔργον εἰκόνα δὲ καὶ μίμημα καὶ λόγον Ὀσίριδος σεβόμενοι καὶ τιμῶντες οὐκ ἂν ἁμαρτάνοιμεν. ἀλλὰ καὶ τὸν Εὔδοξον ἀπιστοῦντα παύσομεν καὶ διαποροῦντα, πῶς οὔτε Δήμητρι τῆς τῶν ἐρωτικῶν

ἀγαθός, ***-ή***, ***-όν***: good
ἁμαρτάνω: to miss the mark, err
ἄμετρος, ***-ον***: without measure, excessive
ἀπιστέω: to be skeptical
ἁπλῶς: *(adv.)* singly, simply
ἄτακτος, ***-ον***: not in order
αὐχμός, ***ὁ***: drought
διαπορέω: to be perplexed
εἰκών, ***-όνος***, ***ἡ***: a likeness, image
ἔνδεια, ***ἡ***: a want, need, lack
ἔργον, ***τό***: a work
ἐρωτικός, ***-ή***, ***-όν***: amatory
κοσμέω: to order, arrange
μίμημα, ***-ατος***, ***τό***: a copy
ὀρθῶς: *(adv.)* correctly
ὅσος, ***-η***, ***-ον***: as much as, how much
παύω: to make to cease
προσνέμω: to assign X *(acc.)* to Y *(dat.)*
πῶς: how? in what manner?
σέβομαι: to venerate
συνεῖλον: to grasp together, shorten *(aor.)*
τιμάω: to honor
ὑπερβολή, ***ἡ***: an excess
ὠφέλιμος, ***-ον***: useful, beneficial

συνελόντι: aor. part. dat. with absolute infinitive ***εἰπεῖν*** (Smyth 2012e) expressing purpose, "in order to speak briefly" i.e. to summarize

ὀρθῶς ἔχει: "it is not correct to" + *inf.*

ὅσον ἐστὶν ἐν τούτοις: "but simply *what is in these things*" i.e. in drought and sea

ὑπερβολαῖς ἢ ἐνδείαις: dat. causal, "because of excess or lack"

προσνέμοντες ... σεβόμενοι καὶ τιμῶντες: pres. part. instrumental after ***ἁμαρτάνοιμεν*** "err *by assigning ... by venerating and honoring*"

κεκοσμημένον: perf. part. used substantively, "the ordered"

ὡς Ἴσιδος μὲν ἔργον εἰκόνα δὲ ... Ὀσίριδος: a predicate phrase, "venerating it *as the work of Isis, as the image of Osiris*"

οὐκ ἂν ἁμαρτάνοιμεν: pres. opt. pot. governing the preceding participles, "*we would not err* by assigning, etc."

τὸν Εὔδοξον: Eudoxus of Cnidus (d. 340 BCE). Here Eudoxus doubts the equation of Isis / Demeter and Osiris / Dionysus because of differences in their powers

οὔτε Δήμητρι ... ἀλλ' Ἴσιδι: dat. after ***μέτεστιν***, "there is a claim *not to Demeter ... but to Isis*"

ἐπιμελείας μέτεστιν ἀλλ' Ἴσιδι τόν τε Διόνυσον οὐτε τὸν Νεῖλον αὔξειν οὔτε τῶν τεθνηκότων ἄρχειν δύνασθαι. ἑνὶ γὰρ λόγῳ κοινῷ τοὺς θεοὺς τούτους περὶ πᾶσαν ἀγαθοῦ μοῖραν ἡγούμεθα τετάχθαι καὶ πᾶν ὅσον ἔνεστι τῇ φύσει καλὸν καὶ ἀγαθὸν διὰ τούτους ὑπάρχειν, τὸν μὲν διδόντα τὰς ἀρχάς, τὴν δ' ὑποδεχομένην καὶ διανέμουσαν.

65. οὕτω δὲ καὶ τοῖς πολλοῖς καὶ φορτικοῖς ἐπιχειρήσομεν, εἴτε ταῖς καθ' ὥραν μεταβολαῖς τοῦ περιέχοντος εἴτε ταῖς καρπῶν γενέσεσι καὶ σποραῖς καὶ ἀρότοις χαίρουσι

ἄροτος, **ὁ**: a corn-field
ἀρχή, **ἡ**: a beginning, first principle
ἄρχω: to rule over + *gen.*
αὔξω: to increase
διανέμω: to distribute, apportion
δύναμαι: to be able to + *inf.*
ἔνειμι: to be in + *dat.*
ἐπιμέλεια, **ἡ**: care, attention
ἐπιχειρέω: to make an attempt on, attack + *dat.*
καρπός, **ὁ**: fruit
κοινός, **-ή**, **-όν**: common, general
μεταβολή, **ἡ**: a change, changing
μέτειμι: to have a claim to + *gen.*
μοῖρα, **-ας**, **ἡ**: a part, portion
οὕτω: *(adv.)* in this way
περιέχω: to encompass, surround
σπορά, **ἡ**: a sowing
τάττω: to appoint, assign
ὑπάρχω: to begin, exist
ὑποδέχομαι: to receive
φορτικός, **-ή**, **-όν**: burdensome, vulgar
χαίρω: to rejoice to, enjoy + *part.*

τῆς ... ἐπιμελείας: gen after **μέτεστιν**, "there is claim to *the care*"

μέτεστιν: pres. impersonal in ind. quest., "being perplexed how *there is a claim to*" i.e. for her to control the sphere of love

τόν τε Διόνυσον ... δύνασθαι: ind. stat. after **διαποροῦντα**, "being perplexed *that Dionysus is able to*" note the variation in the two constructions after **διαποροῦντα**

τῶν τεθνηκότων: perf. part. gen. pl., "rule over *the dead*"

ἑνὶ γὰρ λόγῳ κοινῷ: dat. of manner, "according to one general sense"

τετάχθαι: perf. inf. of **τάττω** in ind. stat., "consider them *to have been assigned* concerning (**περὶ**)"

ὑπάρχειν: also ind. stat., "consider that everything *exists*"

τὸν μὲν ... τὴν δέ: "*the one* (Osiris) giving ... *the other* (Isis) receiving"

τοῖς πολλοῖς καὶ φορτικοῖς: polysyndeton, "the many vulgar people" Plutarch criticizes the narrow interpretation of the gods as representing seasonal changes, although some of these associations are reflected in Egytpian texts and festivals.

καθ' ὥραν: "season by season" i.e. seasonal changes

ταῖς ... ἀρότοις: a series of dative expressions after **συνοικειοῦντες**, "associating divine things with *the changes, etc.*"

τοῦ περιέχοντος: pres. part. gen., "changes *of the surrounding*" i.e. of the environment

χαίρουσι: pres. part. agreeing with **τοῖς πολλοῖς**, "those rejoicing in" + *part.*

τὰ περὶ τοὺς θεοὺς τούτους συνοικειοῦντες καὶ λέγοντες θάπτεσθαι μὲν τὸν Ὄσιριν, ὅτε κρύπτεται τῇ γῇ σπειρόμενος ὁ καρπός, αὖθις δ' ἀναβιοῦσθαι καὶ ἀναφαίνεσθαι, ὅτε βλαστήσεως ἀρχή· διὸ καὶ λέγεσθαι τὴν Ἶσιν αἰσθομένην ὅτι κύει περιάψασθαι φυλακτήριον ἕκτῃ μηνὸς ἱσταμένου Φαωφί, τίκτεσθαι δὲ τὸν Ἁρποκράτην περὶ τροπὰς χειμερινὰς ἀτελῆ καὶ νεαρὸν ἐν τοῖς προανθοῦσι καὶ προβλαστάνουσι (διὸ καὶ φακῶν αὐτῷ φυομένων ἀπαρχὰς ἐπιφέρουσι), τὰς δὲ λοχείους ἡμέρας ἑορτάζειν μετὰ τὴν ἐαρινὴν ἰσημερίαν.

αἰσθάνομαι: to perceive
ἀναβιόω: to come to life again
ἀναφαίνομαι: to reappear
ἀπαρχή, ἡ: a first offering
ἀτελής, -ές: unfinished
βλάστησις, -εως, ἡ: budding, sprouting
ἐαρινός, -ή, -όν: springtime
ἑορτάζω: to celebrate
ἐπιφέρω: to confer X *(acc.)* to Y *(dat.)*
θάπτω: to bury
ἰσημερία, ἡ: an equinox
κρύπτω: to hide, cover, cloak
κύω: to be pregnant
λοχεῖος, -ον: belonging to child-birth
νεαρός, -ά, -όν: young, youthful
περιάπτομαι: to tie X *(acc.)* around (oneself)
προανθέω: to flower before its season
προβλαστάνω: to bloom before its season
σπείρω: to sow
συνοικειόω: to associate X *(acc.)* with Y *(dat.)*
τροπή, ἡ: a turning, solstice
φακός, τό: a lentil
φυλακτήριον, τό: a protective amulet
χειμερινός, -ή, -όν: in winter

τὰ περὶ τοὺς θεοὺς τούτους: acc. object of ***συνοικειοῦντες***, "associating *the things of these gods*" i.e. their activities

συνοικειοῦντες καὶ λέγοντες: part. after ***χαίρουσι***, "those rejoicing *in associating* divine things with these things and in saying" i.e. by cosmic allegories

θάπτεσθαι ... ἀναβιοῦσθαι καὶ ἀναφαίνεσθαι: pres. inf. in ind. stat., "saying *that he is buried ... that he is resurrected and reappears*"

λέγεσθαι: pres. inf. in ind. stat., "that for this reason *it is said*"

αἰσθομένην: aor. part. circumstantial, "said that Isis, *having preceived* that she was pregnant"

περιάψασθαι ... τίκτεσθαι: Note the mix of tenses in indirect statement; the present infinitive cannot be understood as representing an imperfect tense in this case.

ἱσταμένου: pres. part. gen., "on the sixth from the month *beginning*"

Φαωφί: a month in the fall corresponding roughly to October

ἐν τοῖς προανθοῦσι καὶ προβλαστάνουσι: pres. part., "among (plants) flowering and blooming early"

φακῶν ... φυομένων: "offerings *of budding lentils*"

λοχείους ἡμέρας: "celebrate *the days of confinement*" i.e. of Isis

ταῦτα γὰρ ἀκούοντες ἀγαπῶσι καὶ πιστεύουσιν, αὐτόθεν ἐκ τῶν προχείρων καὶ συνήθων τὸ πιθανὸν ἕλκοντες.

66. *καὶ δεινὸν οὐδέν, ἂν πρῶτον μὲν ἡμῖν τοὺς θεοὺς φυλάττωσι κοινοὺς καὶ μὴ ποιῶσιν Αἰγυπτίων ἰδίους μηδὲ Νεῖλον ἥν τε Νεῖλος ἄρδει μόνην χώραν τοῖς ὀνόμασι τούτοις καταλαμβάνοντες μηδ' ἕλη μηδὲ λωτοὺς μόνην θεοποιίαν λέγοντες ἀποστερῶσι μεγάλων θεῶν τοὺς ἄλλους ἀνθρώπους, οἷς Νεῖλος μὲν οὐκ ἔστιν οὐδὲ Βοῦτος οὐδὲ Μέμφις, Ἶσιν δὲ καὶ τοὺς περὶ αὐτὴν θεοὺς ἔχουσι καὶ γιγνώσκουσιν ἅπαντες,*

ἀγαπάω: to love
ἀκούω: to hear
ἀποστερέω: to rob, deprive X *(acc.)* of Y *(gen.)*
ἄρδω: to water, moisten
αὐτόθεν: *(adv.)* immediately
γιγνώσκω: to know
δεινός, **-ή**, **-όν**: fearful, strange
ἕλκω: to draw, derive X (*acc.*) from (**ἐκ**)
ἕλος, **-εος**, **τό**: low ground by rivers
θεοποιία, **ἡ**: a work of the gods
ἴδιος, **-α**, **-ον**: one's own, private
καταλαμβάνω: to understand
κοινός, **-ή**, **-όν**: common, shared in common
λωτός: the lotus
μεγάς, **μεγάλα**, **μεγά**: great
μόνος, **-η**, **-ον**: only
πιθανός, **-ή**, **-όν**: persuasive
πιστεύω: to trust, believe
ποιέω: to make
πρόχειρος, **-ον**: at hand, ready
συνήθης, **-ες**: customary, familiar
φυλάττω: to guard, preserve
χώρα, **ἡ**: a space, land

ταῦτα γὰρ ἀκούοντες: i.e. those hearing such vulgar opinions
πρῶτον: adverbial, "if *in the first place*"
ἂν ... φυλάττωσι ... μὴ ποιῶσιν: pres. subj. in present general protasis, "if they preserve ... do not make" i.e. so long as they preserve and do not make
ἰδίους: acc. pred., "do not make the gods *private* of the Egyptians" i.e. make them only their gods
Νεῖλον ... χώραν: "the Nile and the land which the Nile waters" i.e. only Egypt
καταλαμβάνοντες ... λέγοντες: instrumental, "deprive *by understanding* with these names ... *by claiming*"
μόνην θεοποιίαν: acc. pred., "claiming these to be *the only divine work*"
μηδέ ... ἀποστερῶσι: pres. subj. also present general protasis, "and if *they do not deprive* others"
οἷς Νεῖλος μὲν... Μέμφις: "the others *to whom, while there is no Nile*, etc."
Ἶσιν δὲ: "*still Isis* they all have and know"

ἐνίους μὲν οὐ πάλαι τοῖς παρ' Αἰγυπτίων ὀνόμασι καλεῖν μεμαθηκότες, ἑκάστου δὲ τὴν δύναμιν ἐξ ἀρχῆς ἐπιστάμενοι καὶ τιμῶντες· δεύτερον, ὃ μεῖζόν ἐστιν, ὅπως σφόδρα προσέξουσι καὶ φοβήσονται, μὴ λάθωσιν εἰς πνεύματα καὶ ῥεύματα καὶ σπόρους καὶ ἀρότους καὶ πάθη γῆς καὶ μεταβολὰς ὡρῶν διαγράφοντες τὰ θεῖα καὶ διαλύοντες, ὥσπερ οἱ Διόνυσον τὸν οἶνον, Ἥφαιστον δὲ τὴν φλόγα· Φερσεφόνην δέ φησί που Κλεάνθης «τὸ διὰ τῶν καρπῶν φερόμενον καὶ φονευόμενον πνεῦμα,» ποιητὴς δέ τις ἐπὶ τῶν θεριζόντων·

ἄροτος, **ὁ**: a corn-field
διαγράφω: to outline, reduce X *(acc.)* to (**εἰς**)
διαλύω: to loose, undo
ἕκαστος, **-η**, **-ον**: each one
ἐπίσταμαι: to know
θεῖος, **-α**, **-ον**: divine
θερίζω: to reap
καρπός, **ὁ**: fruit
λανθάνω: to escape notice + *part.*
μανθάνω: to learn
μείζων, **-ον**: greater
μεταβολή, **ἡ**: a change
οἶνος, **ὁ**: wine
πάθος, **τό**: an incident
πάλαι: *(adv.)* long ago
ποιητής, **-οῦ**, **ὁ**: a poet
προσέχω: to hold to, heed
ῥεῦμα, **-ατος**, **τό**: stream, current
σπόρος, **ὁ**: a sowing
σφόδρα: *(adv.)* very, very much
φέρω: to bear
φλόξ, **ἡ**: a flame
φοβέω: to put to flight
φονεύω: to kill, slay
ὥρα, **ἡ**: period of time, season

ἐνίους μὲν: acc. object of **καλεῖν**, "while some (of the gods)"
τοῖς παρ' Αἰγυτίων ὀνόμασι: "call *by their Egyptian names*"
μεμαθηκότες: perf., "all *having come to learn* lately to call some (of the gods)"
ἑκάστου δὲ τὴν δύναμιν: "still the power of each"
δεύτερον: adverbial, "in the second place" after **πρῶτον** above
ὅπως προσέξουσι καὶ φοβήσονται: fut. in urgent exhortation (Smyth 1920) with a verb of caution understood, "(see to it) *that they heed and fear*"
μὴ λάθωσιν: aor. subj. after verb of fearing, "fear *lest those escape the notice*" + *part.*
εἰς πνεύματα: "reduce *into winds*, etc."
διαγράφοντες ... **διαλύοντες**: part. supplementary after **λάθωσιν**, "escape the notice *in reducing ... in loosening*" i.e. lest one unknowingly reduce and loosen
Φερσεφόνην: Phersephone or Persephone was the daughter of Demeter and the wife of Hades
Κλεάνθης: Cleanthes (331-233 BCE) was the second head of the Stoic school
φερόμενον ... **φονευόμενον**: pres. part. pass., "the wind *which is carried ... which dies away*"
ποιητὴς δέ τις: an unknown epic poet

τῆμος ὅτ' αἰζηοὶ Δημήτερα κωλοτομεῦσιν οὐδὲν γὰρ οὗτοι διαφέρουσι τῶν ἱστία καὶ κάλους καὶ ἄγκυραν ἡγουμένων κυβερνήτην καὶ νήματα καὶ κρόκας ὑφάντην καὶ σπονδεῖον ἢ μελίκρατον ἢ πτισάνην ἰατρόν· ἀλλὰ δεινὰς καὶ ἀθέους ἐμποιοῦσι δόξας, ἀναισθήτοις καὶ ἀψύχοις καὶ φθειρομέναις ἀναγκαίως ὑπ' ἀνθρώπων δεομένων καὶ χρωμένων φύσεσι καὶ πράγμασιν ὀνόματα θεῶν ἐπιφέροντες. ταῦτα μὲν γὰρ αὐτὰ νοῆσαι θεοὺς οὐκ ἔστιν:

ἄγκυρα, ***ἡ***: an anchor
ἄθεος, ***-ον***: denying the gods
αἰζηός, ***ὁ***: strong, vigorous
ἀναγκαίως: *(adv.)* necessarily
ἀναίσθητος, ***-ον***: imperceptible
ἄψυχος, ***-ον***: lifeless, inanimate
δεινός, ***-ή***, ***-όν***: fearful, terrible
δέομαι: to need
διαφέρω: to differ from + *gen.*
δόξα, ***ἡ***: a notion, opinion
ἐμποιέω: to insert
ἐπιφέρω: to transfer X (acc.) to Y *(dat.)*
ἰατρός, ***ὁ***: a doctor
ἱστίον, ***τό***: a sail
κάλως, ***-ου***, ***ὁ***: a reefing rope
κρόκη, ***ἡ***: the woof (of a loom)
κυβερνήτης, ***-ου***, ***ὁ***: a steersman, pilot
κωλοτομέω: cut the limbs off X *(acc.)*
μελίκρατον, ***τό***: a drink of honey and milk
νῆμα, ***-ατος***, ***τό***: thread
νοέω: to think, have in mind
ὅτε: when
πρᾶγμα, ***-ατος***, ***τό***: a deed, act
πτισάνη, ***ἡ***: a barley gruel used in medicine
σπονδεῖον, ***τό***: a cup
τῆμος: *(adv.)* then, at that time
ὑφάντης, ***-ου***, ***ὁ***: a weaver
φθείρω: to ruin, waste

αἰζηοὶ: "the strong (reapers)"

οὐδὲν: acc. of extent, "they differ *not at all*"

οὗτοι: i.e. those who identify the god with a physical thing

κυβερνήτην ... ὑφάντην ... ἰατρόν: acc. pred., "consider these things to be *the steersman ...* to be *the weaver ...* to be *the doctor*"

ἀναισθήτοις καὶ ἀψύχοις καὶ φθειρομέναις: dat. after ***ἐπιφέροντες***, "by transferring *to imperceptible and inanimate (things) that are destroyed*" these words are all feminine agreeing with ***φύσεσι*** below

ὑπ' ἀνθρώπων: agency, "destroyed *by men*"

φύσεσι καὶ πράγμασιν: also dat. after ***ἐπιφέροντες*** interrupted by the phrase ***ὑπ' ... χρωμένων***, "by transferring *to natural things and deeds*"

ἐπιφέροντες: instrumental, "they insert *by transferring*"

ταῦτα ... αὐτὰ: "that *these very things* (are) gods" vs. the idea that the gods are *forces*

οὐκ ἔστιν: "it is not possible" + *inf.*

67. *οὐ γὰρ ἄνουν οὐδ' ἄψυχον οὐδ' ἀνθρώποις ὁ θεὸς ὑποχείριον· ἀπὸ τούτων δὲ τοὺς χρωμένους αὐτοῖς καὶ δωρουμένους ἡμῖν καὶ παρέχοντας ἀένναα καὶ διαρκῆ θεοὺς ἐνομίσαμεν, οὐχ ἑτέρους παρ' ἑτέροις οὐδὲ βαρβάρους καὶ Ἕλληνας οὐδὲ νοτίους καὶ βορείους· ἀλλ' ὥσπερ ἥλιος καὶ σελήνη καὶ οὐρανὸς καὶ γῆ καὶ θάλασσα κοινὰ πᾶσιν, ὀνομάζεται δ' ἄλλως ὑπ' ἄλλων, οὕτως ἑνὸς λόγου τοῦ ταῦτα κοσμοῦντος καὶ μιᾶς προνοίας ἐπιτροπευούσης* [378] *καὶ δυνάμεων ὑπουργῶν ἐπὶ πάντα τεταγμένων ἕτεραι παρ' ἑτέροις κατὰ νόμους γεγόνασι τιμαὶ καὶ προσηγορίαι, καὶ*

ἀέννaος, ***-ον***: ever-flowing
ἄλλως: *(adv.)* otherise
ἄνοος, ***-ουν***: without mind
ἄψυχος, ***-ον***: without soul
βάρβαρος, ***-ον***: non-Greek
βόρειος, ***-α***, ***-ον***: northern
διαρκής, ***-ές***: quite sufficient
δύναμις, ***-εως***, ***ἡ***: power, might, strength
δωρέομαι: to give, present
ἐπιτροπεύω: to administer, govern
θάλασσα, ***ἡ***: the sea
κοινός, ***-ή***, ***-όν***: common to + *dat.*
κοσμέω: to order, arrange
νόμος, ***ὁ***: a law
νότιος, ***-α***, ***-ον***: southern
οὐρανός, ***ὁ***: heaven
παρέχω: to furnish, provide, supply
πρόνοια, ***ἡ***: foresight, providence
προσηγορία, ***ἡ***: a name
σελήνη, ***ἡ***: the moon
τάττω: to arrange, assign
τιμή, ***ἡ***: an honor
ὑπουργός, ***-όν***: rendering service
ὑποχείριος, ***-ον***: subject to + *dat.*

ἄνουν ... ἄψυχον ... ὑποχείριον: nom. neut. pred., "god is not (a thing) *without mind*, etc."

αὐτοῖς: dat. after ***χρωμένους***, "those using *these things*" i.e aspects of nature such as air, water, sowing, etc.

ἡμῖν: dat., "giving and furnishing *to us*"

ἀέννaα καὶ διαρκῆ: acc. adverbial, "providing *constantly and sufficiently*"

θεοὺς: acc. pred., "we consider those to be *gods*"

ἑτέρους παρ' ἑτέροις: "*different among different* (peoples)"

ἀλλ' ὥσπερ ... οὕτως: "but just as ... so also"

ἄλλως ὑπ' ἄλλων: "named *otherwise by others*" i.e. have various names

ἑνὸς λόγου ... μιᾶς προνοίας: with the idea of "one Reason" and "one providence" Plutarch echoes Stoic monotheistic doctrine, but this is complemented with the multitude of "subservient powers" that are set in charge of everything

κοσμοῦντος ... ἐπιτροπευούσης ... τεταγμένων: a series of gen. abs., "one Reason *ordering* ... one providence *governing* ... powers *having been assigned*"

κατὰ νόμους: "according to custom"

γεγόνασι: perf. of ***γίνομαι*** with present sense, "*there are* different honors and names"

συμβόλοις χρῶνται καθιερωμένοις οἱ μὲν ἀμυδροῖς οἱ δὲ τρανοτέροις, ἐπὶ τὰ θεῖα τὴν νόησιν ὁδηγοῦντες οὐκ ἀκινδύνως· ἔνιοι γὰρ ἀποσφαλέντες παντάπασιν εἰς δεισιδαιμονίαν ὤλισθον, οἱ δὲ φεύγοντες ὥσπερ ἔλος τὴν δεισιδαιμονίαν ἔλαθον αὖθις ὥσπερ εἰς κρημνὸν ἐμπεσόντες τὴν ἀθεότητα.

68. *διὸ δεῖ μάλιστα πρὸς ταῦτα λόγον ἐκ φιλοσοφίας μυσταγωγὸν ἀναλαβόντας ὁσίως διανοεῖσθαι τῶν λεγομένων καὶ δρωμένων ἕκαστον, ἵνα μή, καθάπερ Θεόδωρος*

ἀθεότης, **-ητος**, **ἡ**: atheism
ἀκινδύνως: *(adv.)* without danger
ἀμυδρός, **-ά**, **-όν**: indistinct, obscure
ἀναλαμβάνω: to take up
ἀποσφάλλω: to lead astray
δεισιδαιμονία, **ἡ**: superstition
διανοέομαι: to think over, reflect upon
δράω: to do
ἕλος, **-εος**, **τό**: low ground by rivers
ἐμπίπτω: to fall into (**εἰς**)
θεῖος, **-α**, **-ον**: divine
καθιερόω: to dedicate, hallow
κρημνός, **ὁ**: an overhanging bank, precipice
λανθάνω: to escape notice + *part.*
μάλιστα: *(adv.)* especially
μυσταγωγός, **ὁ**: one who initiates into mysteries, a guide
νόησις, **-εως**, **ἡ**: intelligence, thought
ὁδηγέω: to guide, direct X *(acc.)* toward (**ἐπὶ**)
ὀλισθάνω: to slip, slip and fall
ὁσίως: *(adv.)* devoutly
παντάπασι: *(adv.)* altogether, wholly
σύμβολον, **τό**: a symbol
τρανότερος, **-η**, **-ον**: more clear
φεύγω: to flee, take flight
φιλοσοφία, **ἡ**: philosophy

καθιερωμένοις: dat. agreeing with **συμβόλοις** after **χρῶνται**, "they use *hallowed* symbols"
οἱ μὲν ... οἱ δὲ: "*some* use obscure symbols ... *others* use clear ones"
οὐκ ἀκινδύνως: concessive litotes, "although not without danger"
ἔνιοι ... οἱ δὲ: nom., "some ... others"
ἀποσφαλέντες: aor. pass., "having been lead astray"
ὤλισθον: aor. of **ὀλισθάνω**, "they slipped into (**εἰς**)"
ἐμπεσόντες: aor. part. supplementary after **ἔλαθον**, "they escaped notice *falling into*" i.e. unwittingly fell over
λόγον ἐκ φιλοσοφίας: "the understanding from philosophy"
μυσταγωγὸν: acc. pred., "having taken up *as a guide*"
διανοεῖσθαι: inf. after **δεῖ**, "necessary *to reflect upon* each"
ἵνα μή: introducing a negative purpose clause interrupted by a parenthesis about Theodorus, "*lest* we err"
καθάπερ Θεόδωρος ... οὕτως ἡμεῖς: "*just as Theodorus* said ... *so also (*lest) *we*" but the verbs are not parallel, creating a slight anacoluthon. Theodorus (b. 340 BCE) was a pupil of Aristippus of Cyrene.

εἶπε τοὺς λόγους αὐτοῦ τῇ δεξιᾷ προτείνοντος ἐνίους τῇ ἀριστερᾷ δέχεσθαι τῶν ἀκροωμένων, οὕτως ἡμεῖς ἃ καλῶς οἱ νόμοι περὶ τὰς θυσίας καὶ τὰς ἑορτὰς ἔταξαν ἑτέρως ὑπολαμβάνοντες ἐξαμάρτωμεν. ὅτι γὰρ ἐπὶ τὸν λόγον ἀνοιστέον ἅπαντα, καὶ παρ' αὐτῶν ἐκείνων ἔστι λαβεῖν. τῇ μὲν γὰρ ἐνάτῃ ἐπὶ δέκα τοῦ πρώτου μηνὸς ἑορτάζοντες τῷ Ἑρμῇ μέλι καὶ σῦκον ἐσθίουσιν ἐπιλέγοντες «γλυκὺ ἡ ἀλήθεια·» τὸ δὲ τῆς Ἴσιδος φυλακτήριον, ὃ περιάπτεσθαι

ἀκροάομαι: to hearken to, listen to
ἀνοίσω: to refer X *(acc.)* to (**ἐπὶ**) *(fut.)*
ἀριστερα, **ἡ**: the left hand
γλυκύς, **-εῖα**, **ύ**: sweet
δέκα (*indecl.*): ten
δεξιά, **ἡ**: the right hand
δέχομαι: to take, accept, receive
εἶπον: to speak, say *(aor.)*
ἔνατος, **-η**, **-ον**: ninth
ἐξαμαρτάνω: to err, fail
ἑορτάζω: to celebrate a festival for Y *(dat.)*
ἑορτή, **ἡ**: a feast, holiday
ἐπιλέγω: to say in connection with
ἐσθίω: to eat
ἑτέρως: *(adv.)* differently, badly
θυσία, **ἡ**: an offering, sacrifice
καλῶς: *(adv.)* beautifully
λαμβάνω: to understand
μέλι, **μέλιτος**, **τό**: honey
περιάπτω: to tie around, fasten
προτείνω: to extend, proffer
σῦκον, **τό**: a fig
ὑπολαμβάνω: to understand
φυλακτήριον, **τό**: a protective amulet

τῇ δεξιᾷ ... τῇ ἀριστερᾷ: instrumental, "with the right hand ... with the left" i.e. they received his meaning in the opposite of what he meant

προτείνοντος: gen. abs., "he himself (Theodorus) *proffering* words"

δέχεσθαι: inf. in ind. stat. after **εἶπε**, "said that some *received* his words"

τῶν ἀκροωμένων: gen. partitive, "some *of those hearkening to*"

ἔταξαν: aor. of **τάττω**, "what custom *has arranged*"

ὑπολαμβάνοντες: instrumental, "err *by understanding* badly"

ἐξαμάρτωμεν: aor. subj. in negative purpose clause after **ἵνα μή**, interrupted by a parenthesis about Theodorus, "lest *we err*"

ἐπὶ τὸν λόγον: "refer *to a rational principle*"

ἀνοιστέον: (sc. **ἐστι**) a verbal adjective used impersonally, "that (it is) *necessary to refer* all things to (**ἐπὶ**)"

παρ' αὐτῶν ἐκείνων: "to understand *from those very things*" i.e. from the offerings and festivals

ἔστι: "it is possible" + *inf.*

τῇ ἐνάτῃ ἐπὶ δέκα: "on the nineteenth"

τῷ Ἑρμῇ: here Hermes is to be identified with Thoth, for whom a festival is recorded on the nineteenth day of the first month of the inundation

γλυκὺ: neut. pred., "truth is a *sweet thing*"

περιάπτεσθαι: inf. mid. in ind. stat., "they say she *tied around herself*"

μυθολογοῦσιν αὐτήν, ἐξερμηνεύεται «φωνὴ ἀληθής.» τὸν δ' Ἁρποκράτην οὔτε θεὸν ἀτελῆ καὶ νήπιον οὔτε χεδρόπων τινὰ νομιστέον, ἀλλὰ τοῦ περὶ θεῶν ἐν ἀνθρώποις λόγου νεαροῦ καὶ ἀτελοῦς καὶ ἀδιαρθρώτου προστάτην καὶ σωφρονιστήν· διὸ τῷ στόματι τὸν δάκτυλον ἔχει προσκείμενον ἐχεμυθίας καὶ σιωπῆς σύμβολον, ἐν δὲ τῷ Μεσορὴ μηνὶ τῶν χεδρόπων ἐπιφέροντες λέγουσιν «γλῶσσα τύχη, γλῶσσα δαίμων.» τῶν δ' ἐν Αἰγύπτῳ φυτῶν μάλιστα τῇ θεῷ καθιερῶσθαι λέγουσι τὴν περσέαν, ὅτι καρδίᾳ μὲν ὁ καρπὸς αὐτῆς, γλώττῃ δὲ

ἀδιάρθρωτος, **-ον**: inarticulate
ἀτελής, **-ές**: unfinished
γλῶσσα/ γλῶττα, **ἡ**: the tongue
δαίμων, **ὁ**: destiny
δάκτυλος, **ὁ**: a finger
ἐξερμηνεύω: to interpret accurately
ἐπιφέρω: to bring as an offering + *gen.*
ἐχεμυθία, **ἡ**: reserve
καθιερόω: to dedicate to + *dat.*
καρδία, **ἡ**: the heart
καρπός, **ὁ**: the fruit
μυθολογέω: to tell mythic tales or legends
νεαρός, **-ά**, **-όν**: young, youthful
νήπιος, **-α**, **-ον**: not yet speaking
περσέα, **ἡ**: the persea tree
πρόσκειμαι: to be placed upon
προστάτης, **-ου**, **ὁ**: a guardian
σιωπή, **ἡ**: silence
στόμα, **τό**: the mouth
σύμβολον, **τό**: a symbol of + *gen.*
σωφρονιστής, **-οῦ**, **ὁ**: a superintendent
τύχη, **ἡ**: fortune
φυτόν, **τό**: a plant, tree
φωνή, **ἡ**: a sound, voice
χεδροπά, **τά**: lentils

φωνὴ ἀληθής: "the voice is true" translating *mꜣʿ ḫrw*, expressing a favorable verdict, usually pronounced by Osiris in the judgement of the dead

Ἁρποκράτην: for the "unfinished" Harpocrates, see sections 19 and 65

χεδρόπων τινὰ: pred. phrase, "something of pulses" i.e. somehow related to pulse fruits

νομιστέον: (sc. **ἐστι**), a verbal adjective from **νομίζω** used impersonally, "(it is*) necessary to consider"*

τοῦ ... **λόγου**: "guardian *over the rational account*"

νεαροῦ ... **ἀδιαρθρώτου**: "rational account which is *new*, etc." i.e. Harpocrates' weakness symbolizes the weakness of human knowledge of the gods.

προστάτην καὶ σωφρονιστήν: acc. pred., "but also *as a guardian and superintendent*"

σιωπῆς σύμβολον: the finger on the mouth is actually a sign of youth, misinterpreted late to be a gesture of hushing

ἐν δὲ τῷ Μεσορὴ μηνὶ: "in the month of Mesore" roughly September

τῇ θεῷ: dat., "dedicated *to the goddess*" i.e. to Isis

τὸ φύλλον ἔοικεν. οὐδὲν γὰρ ὧν ἄνθρωπος ἔχειν πέφυκε θειότερον λόγου καὶ μάλιστα τοῦ περὶ θεῶν οὐδὲ μείζονα ῥοπὴν ἔχει πρὸς εὐδαιμονίαν. διὸ τῷ μὲν εἰς τὸ χρηστήριον ἐνταῦθα κατιόντι παρεγγυῶμεν ὅσια φρονεῖν, εὔφημα λέγειν· οἱ δὲ πολλοὶ γελοῖα δρῶσιν ἐν ταῖς πομπαῖς καὶ ταῖς ἑορταῖς εὐφημίαν προκηρύττοντες, εἶτα περὶ τῶν θεῶν αὐτῶν τὰ δυσφημότατα καὶ λέγοντες καὶ διανοούμενοι.

γελοῖα*, *τά: laughable things
διανοέω: to have in mind
δράω: to do
δυσφημότατος*, *-η*, *-ον: most abominable
ἔοικα: to seem like (*perf.*)
εὐδαιμονία*, *ἡ: prosperity, happiness
εὐφημία*, *ἡ: the use of words of good omen
εὔφημος*, *-ον: of good omen
θειότερος*, *-α*, *-ον: more divine than + *gen.*
κάτειμι: to come down *(fut.)*
μείζων*, *μεῖζον: greater
ὅσιος*, *-α*, *-ον: holy, sacred
παρεγγυάω: to recommend + *inf.*
πομπή*, *ἡ: a parade
προκηρύσσω: to proclaim publicly
ῥοπή*, *ἡ: a driving force towards (***πρὸς***)
φρονέω: to think
φύλλον*, *τό: a leaf
χρηστήριον*, *τό: an oracle

ἔχειν πέφυκε: perf. of ***φύω***, "which man *was born having*" i.e. has by nature
θειότερον: nom. pred., "nothing is *more divine*"
τοῦ περὶ θεῶν: (sc. ***λόγου***) "than (reason) about the gods"
ἔχει: "nor *does* (man) *have*"
τῷ ... κατιόντι: pres. part., "to the one coming down"
ἐνταῦθα: "to the oracle *here*" i.e. in Delphi

Harpocrates with a finger on his mouth and a lock of hair on the side of his head, both indications of his youth

69. πῶς οὖν χρηστέον ἐστὶ ταῖς σκυθρωπαῖς καὶ ἀγελάστοις καὶ πενθίμοις θυσίαις, εἰ μήτε παραλείπειν τὰ νενομισμένα καλῶς ἔχει μήτε φύρειν τὰς περὶ θεῶν δόξας καὶ συνταράττειν ὑποψίαις ἀτόποις; καὶ παρ' Ἕλλησιν ὅμοια πολλὰ γίνεται περὶ τὸν αὐτὸν ὁμοῦ τι χρόνον, οἷς Αἰγύπτιοι δρῶσιν ἐν τοῖς ὁσίοις. καὶ γὰρ Ἀθήνησι νηστεύουσιν αἱ γυναῖκες ἐν Θεσμοφορίοις χαμαὶ καθήμεναι, καὶ Βοιωτοὶ τὰ τῆς Ἀχαίας μέγαρα κινοῦσιν «ἐπαχθῆ» τὴν ἑορτὴν ἐκείνην ὀνομάζοντες, ὡς διὰ τὴν τῆς Κόρης κάθοδον ἐν ἄχει τῆς Δήμητρος οὔσης. ἔστι δ' ὁ μὴν οὗτος περὶ Πλειάδας σπόριμος, ὃν «Ἀθὺρ» Αἰγύπτιοι, «Πυανεψιῶνα»

πῶς: how?
σκυθρωπός, **-η**, **-ον**: sad, gloomy
ἀγέλαστος, **-ον**: grave, sullen
πένθιμος, **-ον**: mournful, sorrowful
θυσία, **ἡ**: an offering, rite
παραλείπω: to leave side
φύρω: to mix
συνταράττω: to confound, confuse X *(acc.)* with Y *(dat.)*
ὑποψία: jealousy, suspicion
ἄτοπος, **-ον**: unseemly
ὅμοιος, **-α**, **-ον**: like, resembling
ὁμοῦ: *(adv.)* together
ὁσῖα, **τά**: sacred rites
νηστεύω: to fast
γυνή, **γυναικός**, **ἡ**: a woman
χαμαί: *(adv.)* on the ground
κάθημαι: to be seated

χρηστέον ἐστὶ: verbal adjective of **χράομαι** used periphrastically, "how *must one use*?" + *dat.*
εἰ μήτε ... καλῶς ἔχει: "if it is not right to" + *inf.*
τὰ νενομισμένα: perf. part attributive of **νομίζω**, "the established rites"
περὶ τὸν αὐτὸν ὁμοῦ τι χρόνον" "about the same time"
οἷς: dat. by attraction (= *αὐτοῖς ἅ*) "*to those which* they do"
Ἀθήνησι: "in Athens"
ἐν Θεσμοφορίοις: an ancient festival held by the Athenian women in honour of Demeter, aimed at awakening the fertility of the land
τὰ τῆς Ἀχαίας μέγαρα: "the halls of Achaea" an epithet of Demeter
διὰ τὴν τῆς Κόρης κάθοδον: "because of the descent of Kore" i.e. into the underworld to become the bride of Hades
ὡς ... τῆς Δήμητρος οὔσης: causal, "*because Demeter was* in pain"
περὶ Πλειάδας: "around (the setting of) the Pleiades" a constellation which sets in the fall
Πυανεψιῶνα: the fourth month of the Attic calendar, covering the last part of October and the first part of November

δ' Ἀθηναῖοι, Βοιωτοὶ δὲ «Δαμάτριον» καλοῦσι. τοὺς δὲ πρὸς ἑσπέραν οἰκοῦντας ἱστορεῖ Θεόπομπος ἡγεῖσθαι καὶ καλεῖν τὸν μὲν χειμῶνα «Κρόνον,» τὸ δὲ θέρος «Ἀφροδίτην,» τὸ δ' ἔαρ «Περσεφόνην·» ἐκ δὲ Κρόνου καὶ Ἀφροδίτης γεννᾶσθαι πάντα. Φρύγες δὲ τὸν θεὸν οἰόμενοι χειμῶνος καθεύδειν θέρους δ' ἐγρηγορέναι τοτὲ μὲν κατευνασμούς, τοτὲ δ' ἀνεγέρσεις βακχεύοντες αὐτῷ τελοῦσι· Παφλαγόνες δὲ καταδεῖσθαι καὶ καθείργνυσθαι χειμῶνος, ἦρος δὲ κινεῖσθαι καὶ ἀναλύεσθαι φάσκουσι·

ἀναλύω: to unloose, undo
ἀνέγερσις, **-εως**, **ἡ**: a being aroused
ἄχος, **τό**: pain, distress
βακχεύω: to celebrate the mysteries of Dionysus
Βοιωτοὶ, **οἱ**: the Boeotians, in Central Greece
γεννάω: to beget, engender
Δημήτηρ, **-τρος**, **ἡ**: Demeter
ἔαρ, **ἦρος**, **τό**: spring
ἐγείρω: to awaken, wake up, rouse
ἐπαχθής, **-ές**: heavy, ponderous
ἑσπέρα: evening, the west
ἡγέομαι: to consider, think
θέρος, **-εος**, **τό**: summer, summertime
ἱστορέω: to report
καθεύδω: to lie down to sleep, sleep
κάθοδος, **ἡ**: a going down, descent
καταδέω: to bind up
κατείργνυμι: to hinder, imprison
κατευνασμός, **ὁ**: a lulling to sleep
κινέω: to set in motion, to move
Κόρα, **ἡ**: the "daughter" of Demeter, Persephone
μέγαρον, **τό**: a chamber, hall
μήν, **ὁ**: a month (=**μεῖς**)
οἰκέω: to inhabit, occupy
οἴομαι: to suppose, think
Παφλαγόνες, **οἱ**: the Paphlagonians, an Anatolian nation
σπόριμος, **-ον**: suitable for sowing
τελέω: to accomplish, perform
τοτέ: *(adv.)* at times, now and then
φάσκω: to claim
Φρύγες, **οἱ**: the Phrygians, an Anatolian nation
χειμών, **-ῶνος**, **ὁ**: winter

Δαμάτριον: the eleventh month of the Boeotian calendar, beginning with the winter solstice
τοὺς δὲ πρὸς ἑσπέραν οἰκοῦντας: "those living in the west" i.e. in Sicily and southern Italy
Θεόπομπος: Theopompus of Chios (380 – 315), author of a lost *Hellenica*.
γεννᾶσθαι: pres. inf., "that all things *are engendered*"
χειμῶνος ... **θέρους**: gen. of time, "during the winter ... the summer"
ἐγρηγορέναι: inf. perf. of **ἐγείρω**, "supposing *that he was awakened*"
χειμῶνος, **ἦρος**: gen. of time, "in winter, spring"

70. καὶ δίδωσιν ὁ καιρὸς ὑπόνοιαν ἐπὶ τῶν καρπῶν τῇ ἀποκρύψει γενέσθαι τὸν σκυθρωπασμόν, οὓς οἱ παλαιοὶ θεοὺς μὲν οὐκ ἐνόμιζον, ἀλλὰ δῶρα θεῶν ἀναγκαῖα καὶ μεγάλα πρὸς τὸ μὴ ζῆν ἀγρίως καὶ θηριωδῶς· [379] καθ' ἣν δ' ὥραν τοὺς μὲν ἀπὸ δένδρων ἑώρων ἀφανιζομένους παντάπασιν καὶ ἀπολείποντας, τοὺς δὲ καὶ αὐτοὶ κατέσπειρον ἔτι γλίσχρως καὶ ἀπόρως, διαμώμενοι ταῖς χερσὶ τὴν γῆν καὶ περιστέλλοντες αὖθις, ἐπ' ἀδήλῳ τῷ πάλιν ἐκφανεῖσθαι καὶ συντέλειαν ἔξειν ἀποθέμενοι πολλὰ θάπτουσιν ὅμοια

ἀγρίως: *(adv.)* in a savage manner
ἄδηλος, **-ον**: unclear, obscure
ἀναγκαῖος, **-α**, **-ον**: necessary
ἀπόκρυψις, **-εως**, **ἡ**: a concealment
ἀπολείπω: to leave behind
ἀπόρως: *(adv.)* with difficulty
ἀποτίθημι: to put away
ἀφανίζομαι: to disappear
γῆ, **ἡ**: earth
γλίσχρως: *(adv.)* scantily, niggardly
δένδρον, **τό**: a tree
διαμάω: to scape away
δῶρον, **τό**: a gift, present
ἐκφαίνω: to show forth, reveal
ζάω: to live
θάπτω: to bury
θηριωδῶς: *(adv.)* in a beastly fashion
καιρός, **ὁ**: a season, proper time
καρπός, **ὁ**: fruit, crop
κατασπείρω: to sow thickly
ὅμοιος, **-α**, **-ον**: like, resembling + *dat.*
ὁράω: to see
παλαιοί, **οἱ**: the ancients
πάλιν: *(adv.)* back, backwards
παντάπασι: *(adv.)* altogether, wholly
περιστέλλω: to wrap up, cover
σκυθρωπασμός, **ὁ**: sadness of countenance
συντέλεια, **ἡ**: the consumation of a scheme
ὑπόνοια, **ἡ**: a hidden thought, suggestion
χείρ, **χειρός**, **ἡ**: the hand

τῶν καρπῶν: "from the concealment *of (the seed) of the crops*" i.e. in the earth

γενέσθαι: aor. inf. in ind. stat., "that the gloom *arises*"

πρὸς τὸ μὴ ζῆν: expressing purpose, "gifts *for the not living* savagely" i.e. to advance human life

καθ' ἣν δ' ὥραν: "at which time" i.e. when the ancients began practicing agriculture

τοὺς μὲν ... τοὺς δὲ: (sc. **καρποῦς**), acc. direct object, "they saw *some (fruits)* disappearing ... *others* they sowed"

ἑώρων ... κατέσπειρον: impf., "they were seeing ... they were sowing"

ἀπολείποντας: i.e. falling off the trees and failing to mature

τῷ ἐκφανεῖσθαι ... ἔξειν: fut. inf. (from **ἐκφαίνω** and **ἔχω**) articular dat. after **ἐπὶ**, "with the unclear *about to appearing ... about to having*" i.e. without it being clear whether the fruits will grow or mature

ἀποθέμενοι: aor. part., "having put away" i.e. having sown

θάπτουσιν ... πενθοῦσιν: pres. part. dat. after **ὅμοια**, "doing things similar *to burying and mourning*"

καὶ πενθοῦσιν ἔπραττον. εἶθ' ὥσπερ ἡμεῖς τὸν ὠνούμενον βιβλία Πλάτωνος ὠνεῖσθαί φαμεν Πλάτωνα καὶ Μένανδρον ὑποκρίνεσθαι τὸν τὰ Μενάνδρου ποιήματα διατιθέμενον, οὕτως ἐκεῖνοι τοῖς τῶν θεῶν ὀνόμασι τὰ τῶν θεῶν δῶρα καὶ ποιήματα καλεῖν οὐκ ἐφείδοντο, τιμῶντες ὑπὸ χρείας καὶ σεμνύνοντες. οἱ δ' ὕστερον ἀπαιδεύτως δεχόμενοι καὶ ἀμαθῶς ἀναστρέφοντες ἐπὶ τοὺς θεοὺς τὰ πάθη τῶν καρπῶν καὶ τὰς παρουσίας τῶν ἀναγκαίων καὶ ἀποκρύψεις, θεῶν γενέσεις καὶ φθορὰς οὐ προσαγορεύοντες μόνον ἀλλὰ καὶ νομίζοντες ἀτόπων καὶ παρανόμων καὶ τεταραγμένων δοξῶν αὐτοὺς ἐνέπλησαν, καίτοι τοῦ παραλόγου τὴν ἀτοπίαν ἐν ὀφθαλμοῖς

ἀμαθῶς: *(adv.)* ignorantly
ἀναγκαῖα, **τά**: the necessities of life
ἀναστρέφω: to transfer X *(acc.)* to (**ἐπὶ**)
ἀπαιδεύτως: *(adv.)* in an uneducated manner
ἀπόκρυψις, **-εως**, **ἡ**: disappearance
ἀτοπία, **ἡ**: an absurdity
ἄτοπος, **-ον**: exotic
βιβλίον, **τό**: a book
δέχομαι: to take, accept, receive
διατίθημι: to arrange, stage (a theatrical performance)
δόξα, **ἡ**: a notion, opinion
εἶτα: next, then
ἐμπίπλημι: to fill up + *gen.*
καίτοι: although + *part.*
καλέω: to call X *(acc.)* by Y *(dat.)*
ὀφθαλμός, **ὁ**: the eye
πάθος, **τό**: a suffering, experience
παραλόγος, **ὁ**: a fallacy
παράνομος, **-ον**: unlawful
παρουσία, **ἡ**: reappearance
πενθέω: to lament, mourn
ποίημα, **-ατος**, **τό**: anything made or done
πράττω: to do, perform
σεμνύνω: to exalt, magnify
ταράττω: to stir up, trouble
τιμάω: to honor
ὑποκρίνομαι: to perform, act
ὕστερον: *(adv.)* later
φείδομαι: to hesitate to + *inf.*
φθορά, **ἡ**: destruction, ruin, perdition
χρεία, **ἡ**: use, advantage, service
ὠνέομαι: to buy, purchase

ὥσπερ ... **οὕτως**: "*just as* we say... *just so*" introducing a simile
τὸν ὠνούμενον: part. attributive acc. subject of **ὠνεῖσθαί** "that *the one buying* is buying"
τὸν ... **διατιθέμενον**: part. attributive acc. subject of **ὑποκρίνεσθαι**, "*that the one staging* is acting" i.e. substituting the name of the author for the performance itself
τὰ Μενάνδρου ποιήματα: "the plays of Menander" (340-290 BCE)
ὑπὸ χρείας: causal, "honoring *because of their usefulness*"
οἱ δ' ὕστερον: "those who came later"
γενέσεις καὶ φθορὰς: acc. pred., "naming them *as the birth and destruction* of the gods"
οὐ προσαγορεύοντες μόνον ἀλλὰ καὶ: "*not only naming, but also* believing"
τεταραγμένων: part. perf. of **ταράττω**, "being troubled"

ἔχοντες. εὖ μὲν οὖν Ξενοφάνης ὁ Κολοφώνιος ἠξίωσε τοὺς Αἰγυπτίους, εἰ θεοὺς νομίζουσι, μὴ θρηνεῖν, εἰ δὲ θρηνοῦσι, θεοὺς μὴ νομίζειν, ὅτι γελοῖον ἅμα θρηνοῦντας εὔχεσθαι τοὺς καρποὺς πάλιν ἀναφαίνειν καὶ τελειοῦν ἑαυτοῖς, ὅπως πάλιν ἀναλίσκωνται καὶ θρηνῶνται·

71. τὸ δ' οὐκ ἔστι τοιοῦτον, ἀλλὰ θρηνοῦσι μὲν τοὺς καρπούς, εὔχονται δὲ τοῖς αἰτίοις καὶ δοτῆρσι θεοῖς ἑτέρους πάλιν νέους ποιεῖν καὶ ἀναφύειν ἀντὶ τῶν ἀπολλυμένων. ὅθεν ἄριστα λέγεται παρὰ τοῖς φιλοσόφοις τὸ τοὺς μὴ μανθάνοντας ὀρθῶς ἀκούειν ὀνομάτων κακῶς χρῆσθαι καὶ τοῖς πράγμασιν· ὥσπερ Ἑλλήνων οἱ τὰ χαλκᾶ καὶ

αἴτιος, **-α**, **-ον**: responsible
ἀκούω: to hear
ἅμα: at the same time + *part.*
ἀναλίσκω: to use up
ἀναφύω: to sprout again
ἀντί: instead of + *gen.*
ἀξιόω: to esteem, make a claim
ἀπόλλυμι: to destroy utterly
ἄριστα: *(adv.)* best
γέλοιος, **-α**, **-ον**: laughable to + *inf.*
δοτήρ, **-ῆρος**, **ὁ**: a giver, dispenser
εὖ: *(adv.)* well
εὔχομαι: to pray
θρηνέω: to wail, mourn
κακῶς: *(adv.)* badly
μανθάνω: to learn to know + *inf.*
νέος, **-η**, **-ον**: new, fresh
νομίζω: to believe, suppose
ὀρθῶς: *(adv.)* correctly
πάλιν: back, backwards
πρᾶγμα, **-ατος**, **τό**: a deed, act
τελειόω: to make perfect, complete
τοιοῦτος, **-αύτη**, **-οῦτο**: such as this
χαλκοῦς, **-ῆ**, **-οῦν**: brazen

Ξενοφάνης: Xenophanes of Colophon (570 – 478), a pre-Socratic philosopher
μὴ θρηνεῖν ... μὴ νομίζειν: inf. serving as apodoses in ind. stat. after **ἠξίωσε**, "claimed *that they should not mourn ... should not consider*"
ἅμα θρηνοῦντας: pres. part. acc. agreeing with subject of **εὔχεσθαι**, "laughable (for them) to pray *at the same time mourning*"
εὔχεσθαι: inf. epexegetic after **γελοῖον**, "laughable *to pray*"
ἀναφαίνειν καὶ τελειοῦν: pres. inf. after **εὔχεσθαι**, "pray *that they reappear and complete*"
ἀναλίσκωνται καὶ θρηνῶνται: pres. subj. result, "so that *they be used up and mourned*"
τὸ δ' οὐκ ἔστι τοιοῦτον: "that is not so"
ποιεῖν καὶ ἀναφύειν: inf. after **εὔχονται**, "pray that they *make* new ones *and sprout again*"
λέγεται ... τό: "*that is said* by philosophers"
ὀρθῶς ἀκούειν: inf. after **μανθάνοντας**, "those not learning *to hear correctly*"
κακῶς χρῆσθαι: ind. stat. after **λέγεται**, "that those not learning *use badly*" + *dat.*
Ἑλλήνων οἱ: "of the Greeks some"

τὰ γραπτὰ καὶ λίθινα μὴ μαθόντες μηδ' ἐθισθέντες ἀγάλματα καὶ τιμὰς θεῶν ἀλλὰ θεοὺς καλεῖν, εἶτα τολμῶντες λέγειν, ὅτι τὴν Ἀθηνᾶν Λαχάρης ἐξέδυσε, τὸν δ' Ἀπόλλωνα χρυσοῦς βοστρύχους ἔχοντα Διονύσιος ἀπέκειρεν, ὁ δὲ Ζεὺς ὁ Καπετώλιος περὶ τὸν ἐμφύλιον πόλεμον ἐνεπρήσθη καὶ διεφθάρη, λανθάνουσι συνεφελκόμενοι καὶ παραδεχόμενοι δόξας πονηρὰς ἑπομένας τοῖς ὀνόμασιν. τοῦτο δ' οὐχ ἥκιστα πεπόνθασιν Αἰγύπτιοι περὶ τὰ τιμώμενα τῶν ζῴων. Ἕλληνες

ἄγαλμα, **-ατος**, **τό**: a statue
ἀποκείρω: to clip off
βόστρυχος, **ὁ**: a lock of hair
γραπτός, **-ή**, **-όν**: inscribed
διαφθείρω: to destroy utterly
ἐθίζω: to accustom, use
ἐκδύω: to strip naked, undress
ἐμπίμπρημι: to burn, set on fire
ἐμφύλιος, **-ον**: in the same tribe
ἕπομαι: to follow
ζῷον, **τό**: an animal
ἥκιστα: *(adv.)* least
λανθάνω: to escape notice + *part.*
λίθινος, **-η**, **-ον**: of stone
παραδέχομαι: to receive
πόλεμος, **ὁ**: battle, fight, war
πονηρός, **-ά**, **-όν**: grievous
συνεφέλκω: to draw along
τολμάω: to dare to + *inf.*
χρυσοῦς, **-ῆ**, **-οῦν**: golden

μὴ μαθόντες: note the use of **μὴ** for **οὐ**, a common characteristic of later Greek, "not having learned"

μηδ' ἐθισθέντες: aor. part. pass. of **ἐθίζω**, "nor *having become accustomed to*" + *inf.*

τιμὰς θεῶν ἀλλὰ θεοὺς: acc. pred., "to call statues *honors of the gods, but rather* (call them) *gods*"

εἶτα: "*and consequently* daring to say" implying sarcasm

Λαχάρης: Lachares became dictator in Athens in 300 BCE and stripped the gold from the statue of Athena in order to pay his mercenaries

Διονύσιος: Dionysius I of Syracuse (430-367) similarly plundered a statue of Apollo

Ζεὺς ὁ Καπετώλιος: Jupiter Optimus Maximus, whose temple on the Capitoline in Rome was burned in 83 BCE by Sulla

περὶ τὸν ἐμφύλιον πόλεμον: "in the civil war" between Sulla and the Marians

ἐνεπρήσθη καὶ διεφθάρη: aor. pass. (**ἐμπίμπρημι** and **διαφθείρω**), "was burned and destroyed"

συνεφελκόμενοι καὶ παραδεχόμενοι: part. after **λανθάνουσι**, "they unwittingly *drag in and accept*"

ἑπομένας: "opinions *following*" i.e. accompanying + *dat.*

πεπόνθασιν: perf. of **πάσχω**, "this the Egyptians *have suffered*"

περὶ τὰ τιμώμενα: "*concerning the honors rendered* animals"

μὲν γὰρ ἔν γε τούτοις λέγουσιν ὀρθῶς καὶ νομίζουσιν ἱερὸν Ἀφροδίτης ζῷον εἶναι τὴν περιστερὰν καὶ τὸν δράκοντα τῆς Ἀθηνᾶς καὶ τὸν κόρακα τοῦ Ἀπόλλωνος καὶ τὸν κύνα τῆς Ἀρτέμιδος, ὡς Εὐριπίδης:

Ἑκάτης ἄγαλμα φωσφόρου κύων ἔσῃ·

Αἰγυπτίων δ' οἱ πολλοὶ θεραπεύοντες αὐτὰ τὰ ζῷα καὶ περιέποντες ὡς θεοὺς οὐ γέλωτος μόνον οὐδὲ χλευασμοῦ καταπεπλήκασι τὰς ἱερουργίας, ἀλλὰ τοῦτο τῆς ἀβελτερίας ἐλάχιστόν ἐστι κακόν· δόξα δ' ἐμφύεται δεινὴ τοὺς μὲν ἀσθενεῖς καὶ ἀκάκους εἰς ἄκρατον ὑπερείπουσα τὴν δεισιδαιμονίαν, τοῖς δὲ δριμυτέροις καὶ θρασυτέροις εἰς ἀθέους ἐμπίπτουσα

ἀβελτερία, **ἡ**: silliness, stupidity
ἄθεος, **-ον**: impious, atheistic
ἄκακος, **-ον**: guileless
ἄκρατος: unmixed, pure
ἀσθενής, **-ές**: weak, feeble
γέλως, **γέλωτος**, **ὁ**: laughter
δεινός, **-ή**, **-όν**: terrible
δεισιδαιμονία, **ἡ**: superstition
δράκων, **-οντος**, **ὁ**: a dragon
δριμύτερος, **-α**, **-ον**: sharper, keener
ἐλάχιστος, **-η**, **-ον**: the smallest, least
ἐμπίπτω: to fall into (**εἰς**)
θεραπεύω: to do service
ἐμφύω: to implant
θρασύτερος, **-α**, **-ον**: bolder, more audacious
ἱερός, **-α**, **-ον**: sacred
ἱερουργία, **ἡ**: worship, sacrifice
κακός, **-ή**, **-όν**: bad
καταπίμπλημι: to fill X *(acc.)* full of Y *(gen.)*
κόραξ, **-ακος**, **ὁ**: a crow
κύων, **κυνός**, **ὁ**: a dog
ὀρθῶς: *(adv.)* correctly
περιέπω: to treat with great care
περιστερά, **ἡ**: a dove
ὑπερείπω: to subvert X *(acc.)* into (**εἰς**)
φώσφορος, **-ον**: bringing light
χλευασμός, **ὁ**: a joke

ἔν γε τούτοις: "at least in these matters" i.e. if not in others as well
ἱερὸν ... **ζῷον**: pred., "to be *the sacred animal*"
ὡς Εὐριπίδης: fragment from a lost play
ἔσῃ: fut., "*you will be* a dog"
ὡς θεοὺς:" "as though they were gods" the Greeks and Romans often made fun of zoomorphic Egyptian gods
οὐ γέλωτος μόνον ... **ἀλλὰ**: "not only with laughter ... but"
καταπεπλήκασι: perf. of **καταπίμπλημι**, "*they have filled* their rites"
τοὺς μὲν ἀσθενεῖς ... **τοῖς δὲ δριμυτέροις**: " it subverts *the weak ... but as for the stronger*"
ὑπερείπουσα ... **ἐμπίπτουσα**: nom. agreeing with **δόξα**, "which subverts into (**εἰς**) ... which causes to fall into (**εἰς**)"

καὶ θηριώδεις λογισμούς. ᾗ καὶ περὶ τούτων τὰ εἰκότα διελθεῖν οὐκ ἀνάρμοστόν ἐστι·

72. τὸ μὲν γὰρ εἰς ταῦτα τὰ ζῷα τοὺς θεοὺς τὸν Τυφῶνα δείσαντας μεταβαλεῖν, οἷον ἀποκρύπτοντας ἑαυτοὺς σώμασιν ἴβεων καὶ κυνῶν καὶ ἱεράκων, πᾶσαν ὑπερπέπαικε τερατείαν καὶ μυθολογίαν, καὶ τὸ ταῖς ψυχαῖς τῶν θανόντων ὅσαι διαμένουσιν εἰς ταῦτα μόνα γίνεσθαι τὴν παλιγγενεσίαν ὁμοίως ἄπιστον. τῶν δὲ βουλομένων πολιτικήν τινα λέγειν αἰτίαν οἱ μὲν Ὄσιριν ἐν τῇ μεγάλῃ στρατιᾷ φασιν εἰς μέρη

αἰτία, **ἡ**: a origin, cause
ἀνάρμοστος, **-ον**: unsuitable, incongruous
ἄπιστος, **-ον**: unbelievable
ἀποκρύπτω: to hide X *(acc.)* in Y *(dat.)*
βούλομαι: to wish: + *inf.*
διαμένω: to remain
διῆλθον: to go through, narrate *(aor.)*
ἔδεισα: to fear (*aor.*)
εἰκότα, **τὰ**: likelihoods, proper beliefs
ᾗ: wherefore
θηριώδης, **-ες**: savage
ἶβις, **ἡ**: the ibis bird
ἱέραξ, **-ακος**, **ὁ**: a hawk, falcon
λογισμός, **ὁ**: a reckoning, calculation
μεταβάλλω: to change
μυθολογία, **ἡ**: mythology
οἷον: as though + *part.*
ὁμοίως: *(adv.)* similarly
παλιγγενεσία, **ἡ**: a rebirth
πολιτικός, **-ή**, **-όν**: political
στρατιά, **ἡ**: army
τερατεία, **ἡ**: a talking marvels
ὑπερπαίω: to overstrike, surpass
ψυχή, **ἡ**: the soul

διελθεῖν: aor. inf. epexegetic, "unsuitable *to narrate*"

τὸ μὲν ... **μεταβαλεῖν**: articular inf. nom. subject of **ὑπερπέπαικε**, "*the idea of changing* into (**εἰς**)" i.e. the story that relates this change

δείσαντας: aor. part. acc. causal, "because they (the gods) feared"

οἷον ἀποκρύπτοντας: "*as though hiding* themselves" Ovid (*Meta.* 5. 321-331), among others, recounts the story that Typhon drove the gods to Egypt where they turned into animals to disguise themselves

ὑπερπέπαικε: perf. with present sense "(that story) *surpasses*"

καὶ τὸ ... **γίνεσθαι**: articular inf. nom., "*and the idea of happening* is unbelievable"

τῶν θανόντων: aor. part. gen., "to the souls *of the dead*"

εἰς ταῦτα μόνα: "into these things only" i.e. only into animals, perhaps alluding to the idea of part of the soul (the *ba*) turning into a bird after death

τὴν παλιγγενεσίαν: acc. subject of **γίνεσθαι**, "that the idea of *a rebirth* happening"

τῶν δὲ βουλομένων: partitive, "of those wishing"

οἱ μὲν: "*some* (of those wishing) claim"

πολλὰ διανείμαντα τὴν δύναμιν (λόχους καὶ τάξεις Ἑλληνικῶς καλοῦσιν), ἐπίσημα δοῦναι ζῳόμορφα πᾶσιν, ὧν ἕκαστον τῷ γένει τῶν συννεμηθέντων ἱερὸν γενέσθαι καὶ τίμιον· [380] οἱ δὲ τοὺς ὕστερον βασιλεῖς ἐκπλήξεως ἕνεκα τῶν πολεμίων ἐν ταῖς μάχαις ἐπιφαίνεσθαι θηρίων χρυσᾶς προτομὰς καὶ ἀργυρᾶς περιτιθεμένους· ἄλλοι δὲ τῶν δεινῶν τινα καὶ πανούργων βασιλέων ἱστοροῦσι τοὺς Αἰγυπτίους καταμαθόντα τῇ μὲν φύσει κούφους καὶ πρὸς μεταβολὴν καὶ

The Narmer Palette showing men carrying standards with animals atop.

ἀργύρεος, **-ᾶ**, **-οῦν**: silver, of silver
βασιλεύς, **ὁ**: a king, pharaoh
γένος, **-εος**, **τό**: tribe, family
δεινός, **-ή**, **-όν**: fearful, terrible
διανέμω: to distribute, apportion X *(acc.)* into (**εἰς**)
δίδωμι: to give
ἔκπληξις, **-εως**, **ἡ**: consternation, terror
Ἑλληνικῶς: *(adv.)* in the Greek language
ἕνεκα: for the sake of + *gen.*
ἐπίσημον, **τό**: a standard
ἐπιφαίνομαι: to appear
ζῳόμορφος, **-ον**: in the form of an animal
θηρίον, **τό**: a wild animal, beast
ἱστορέω: to report
καταμανθάνω: to learn by examining closely
κοῦφος, **-η**, **-ον**: light-hearted
λόχος, **ὁ**: a company of soldiers
μάχη, **ἡ**: battle, fight, combat
μέρος, **-εος**, **τό**: a part, share
μεταβολή, **ἡ**: a change
πάνουργος, **-ον**: wicked, knavish
περιτίθημι: to place round, wear
πολέμιοι, **οἱ**: the enemy
προτομή, **ἡ**: an animal-mask
συννέμω: to associate with
τάξις, **-εως**, **ἡ**: an array of soldiers
τίμιος, **-ος**, **-ον**: valued
φύσις, **ἡ**: nature

διανείμαντα: aor. part. circum., "Osiris *upon having apportioned* his forces"
ἐπίσημα δοῦναι: aor. inf. after **φασιν**, "that he gave standards" a practice that is attested very early in Egyptian history
γενέσθαι: also after **φασιν**, "that each one *became* sacred to" + *dat.*
τῶν συννεμηθέντων: aor. part. pass., "to the tribe *of those associated*"
οἱ δὲ: (sc. **φασιν**) "*others* (claim)" i.e. among those wishing to assert a political origin of the practice
ἐπιφαίνεσθαι: pres. mid. inf. where an aorist would be expected, "that later kings *appear*"
ἄλλοι δὲ: "*still others* report" i.e. among those wishing to assert a political origin of the practice
καταμαθόντα: acc. agreeing with **τινα**, "that some one of the kings *having learned*"
τῇ μὲν φύσει: "were *by nature* light-hearted"

νεωτερισμὸν ὀξυρρόπους ὄντας, ἄμαχον δὲ καὶ δυσκάθεκτον ὑπὸ πλήθους δύναμιν ἐν τῷ συμφρονεῖν καὶ κοινοπραγεῖν ἔχοντας, ἀίδιον αὐτοῖς ἐγκατασπεῖραι δείξαντα δεισιδαιμονίαν διαφορᾶς ἀπαύστου πρόφασιν. τῶν γὰρ θηρίων, ἃ προσέταξεν ἄλλοις ἄλλα τιμᾶν καὶ σέβεσθαι, δυσμενῶς καὶ πολεμικῶς ἀλλήλοις προσφερομένων καὶ τροφὴν ἑτέρων ἕτερα προσίεσθαι πεφυκότων, ἀμύνοντες ἀεὶ τοῖς οἰκείοις

ἀεί: *(adv.)* always, for ever
ἀίδιος, **-ον**: eternal, perpetual
ἄμαχος, **-ον**: unconquerable
ἀμύνω: to keep off, ward off
ἄπαυστος, **-ον**: unceasing, never-ending
δεικνύω: to bring to light, display, exhibit
δεισιδαιμονία, **ἡ**: superstition
διαφορά, **ἡ**: difference, dispute
δυσκάθεκτος, **-ον**: hard to contain
δυσμενῶς: *(adv.)* in a hostile manner
ἐγκατασπείρω: to implant X *(acc.)* in Y *(dat.)*
κοινοπραγέω: act in common
νεωτερισμός, **ὁ**: revolution
οἰκεῖος, **-α**, **-ον**: belonging to one's family
ὀξύρροπος, **-ον**: sudden and quick to (**πρὸς**)
πλῆθος, **-εος**, **τό**: a crowd, multitude
πολεμικῶς: *(adv.)* in a warlike manner
προσίημι: to let come to, accept
προστάττω: to assign, order X *(dat.)* to + *inf.*
προσφέρομαι: to behave towards + *dat.*
πρόφασις, **-εως**, **ἡ**: a pretext for, cause of + *gen.*
σέβομαι: to feel awe or fear
συμφρονέω: to be of one mind with, to agree
τιμάω: to value, honor
τροφή, **ἡ**: nourishment, food

ὄντας ... **ἔχοντας**: pres. part. in ind. stat. after **καταμαθόντα**, "having learned *that they were light-hearted ... that they have* power"

ὑπὸ πλήθους: causal, "have power *because of their large number*"

ἐν τῷ συμφρονεῖν καὶ κοινοπραγεῖν: inf. articular, "have power *in the agreeing and acting in common*"

ἀίδιον ... **πρόφασιν**: in apposition to **δεισιδαιμονίαν**, "superstition, *a perpetual cause of*" + *gen.*

ἐγκατασπεῖραι: aor. inf. in ind. stat., "they report *that they implanted*" + *dat.*

δείξαντα: aor. part. instrumental, "implanted *by showing*"

προσέταξεν: aor. whose subject is the wicked pharaoh from the previous sentence, "which *he ordered* them to honor"

ἄλλοις ἄλλα: "he ordered *different* (people) to honor *different* (beasts)

προσφερομένων ... **πεφυκότων**: gen. abs. with **θηρίων**, "the beasts *behaving towards* (+ *dat.*) ... *being naturally inclined to"* + *inf.*

ἑτέρων ἕτερα: "to accept *one* as the food *of the other*"

προσίεσθαι: inf. pres. mid. after **πεφυκότων**, "inclined *to accept* others as food"

ἀμύνοντες: causal agreeing with **ἕκαστοι**, "because each (group of Egyptians) *was defending* + *dat.*

τοῖς οἰκείοις: (sc. **θηρίοις**), dat. after **ἀμύνοντες**, "defending *their own* (animals)"

ἕκαστοι καὶ χαλεπῶς ἀδικουμένων φέροντες, ἐλάνθανον ταῖς τῶν θηρίων ἔχθραις συνεφελκόμενοι καὶ συνεκπολεμούμενοι πρὸς ἀλλήλους. μόνοι γὰρ ἔτι νῦν Αἰγυπτίων Λυκοπολῖται πρόβατον ἐσθίουσιν, ἐπεὶ καὶ λύκος, ὃν θεὸν νομίζουσιν· οἱ δ' Ὀξυρυγχῖται καθ' ἡμᾶς τῶν Κυνοπολιτῶν τὸν ὀξύρυγχον

ἀδικέω: to do wrong
ἐπεί: after that, since
ἐσθίω: to eat
ἔχθρα, **ἡ**: hatred, enmity
Κυνοπολιται, **οἱ**: inhabitants of Cynopolis
λανθάνω: to escape notice + *part.*
Λυκοπολῖται, **οἱ**: the inhabitants of Lykopolis
λύκος, **ὁ**: a wolf
μόνος, **-η**, **-ον**: alone of + *gen.*
Ὀξυρυγχῖται, **οἱ**: inhabitants of Oxyrhynchus
ὀξύρυγχος, **-ον**: sharp-snouted
πρόβατον, **τό**: sheep
συνεκπολεμόω: to become hostile together towards (**πρὸς**)
συνεφέλκω: to draw along with + *dat.*
φέρω: to bear, endure
χαλεπῶς: *(adv.)* grievously

ἀδικουμένων: (sc. **θηρίων**) gen. object of **φέροντες**, "enduring grievously (the beasts) *being wronged*"

φέροντες: causal agreeing with **ἕκαστοι**, "because each (group of Egyptians) *was enduring* grievously"

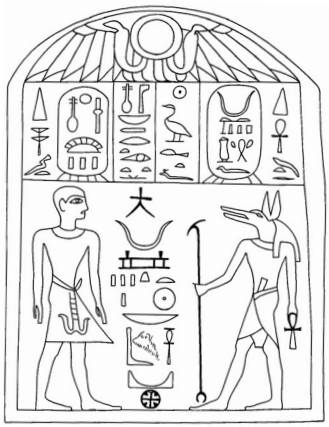
συνεφελκόμενοι καὶ συνεκπολεμούμενοι: pres. part. supplementary after **ἐλάνθανον**, whose subject is **ἕκαστοι**, "they kept failing to notice *that they were being drawn along with* (+ *dat.*) ... *that they were becoming hostile* towards (**πρὸς**)" i.e. they were unconsciously drawn into conflict with each other based on the hostility of animals associated with them

Λυκοπολῖται: the jackal-headed god Wepwawet of Lykopolis in middle Egypt may have given Plutarch this idea, although there is no corresponding sheep god

ἐπεὶ καὶ λύκος: (sc. **ἐσθίει**) "*since the wolf also* (eats) sheep"

καθ' ἡμᾶς: "in our time"

ἐσθιόντων: gen. abs. causal, "because the Cynopolites *were eating* the fish"



A stele of Wepwawetemsaf, a king of the Abydos Dynasty or of the late 16th Dynasty, during the second intermediate period, standing before the wolf-headed Wepwawet.

ἰχθὺν ἐσθιόντων κύνα συλλαβόντες καὶ θύσαντες ὡς ἱερεῖον κατέφαγον, ἐκ δὲ τούτου καταστάντες εἰς πόλεμον ἀλλήλους τε διέθηκαν κακῶς καὶ ὕστερον ὑπὸ Ῥωμαίων κολαζόμενοι διετέθησαν.

73. πολλῶν δὲ λεγόντων εἰς ταῦτα τὰ ζῷα τὴν Τυφῶνος αὐτοῦ διῃρῆσθαι ψυχὴν, αἰνίττεσθαι δόξειεν ἂν ὁ μῦθος ὅτι πᾶσα φύσις ἄλογος καὶ θηριώδης τῆς τοῦ κακοῦ δαίμονος γέγονε μοίρας, κἀκεῖνον ἐκμειλισσόμενοι καὶ παρηγοροῦντες περιέπουσι ταῦτα καὶ θεραπεύουσιν· ἂν δὲ πολὺς ἐμπίπτῃ καὶ

αἰνίττομαι: to intimate
ἄλογος, **-ον**: irrational
δαίμων, **-ονος**, **ὁ**: a demon
διαιρέω: to divide among (**εἰς**)
διατίθημι: to treat X *(acc.)* in a certain way
ἐκμειλίσσω: soften
ἐμπίπτω: fall upon, happen
ἐσθίω: to eat
θηριώδης, **-ες**: savage
θύω: to sacrifice
ἱερεῖον, **τό**: a victim, an animal for sacrifice
ἰχθύς, **ὁ**: a fish
καθίστημι: to come into (**εἰς**) a certain state
κακῶς: *(adv.)* badly
κατέφαγον: to eat up, devour *(aor.)*
κολάζω: to punish
κύων, **κυνός**, **ὁ**: a dog
μοῖρα, **-ας**, **ἡ**: a part, portion
παρηγορέω: to address, assuage
περιέπω: to treat with great care
πόλεμος, **ὁ**: battle, war
Ῥωμαῖοι, **οἱ**: the Romans
συλλαμβάνω: to collect
ὕστερον: *(adv.)* later

ὡς ἱερεῖον: "devoured it *as though sacrificial meat*"

καταστάντες: aor. part. of **κατα-ίστημι**, "*having gone* to war as a result of this" the idea being that they went to war as a result of each group eating the sacred animal of the other, but this is apocryphal as a *casus belli*

διέθηκαν: aor. of **δια-τίθημι**, "*they treated* each other badly"

διετέθησαν: aor. pass. of **δια-τίθημι**, "they were separated"

λεγόντων: gen. abs., "with many *claiming*"

διῃρῆσθαι: inf. perf. pass. **δια-αιρέω** after **λεγόντων**, "saying that the soul *was divided* among"

δόξειεν ἂν: aor. opt. pot., "the myth *would seem to* intimate"

γέγονε: perf. of **γίνεμαι**, "every nature has become of" + *gen*. i.e. every nature contains a part (**μοίρας**)

κἀκεῖνον: (= **καὶ ἐκεῖνον**) acc. "*and* to mollify *that one*" i.e. the demon

ἐκμειλισσόμενοι καὶ παρηγοροῦντες: pres. part expressing purpose, "in order to mollify and assuage"

ταῦτα: "they attend to *those*" i.e. the beasts

ἐμπίπτῃ: pres. subj. in pres. general protasis, "if ever a drought *happens*"

χαλεπὸς αὐχμὸς ἐπάγων ὑπερβαλλόντως ἢ νόσους ὀλεθρίους ἢ συμφορὰς ἄλλας παραλόγους καὶ ἀλλοκότους, ἔνια τῶν τιμωμένων οἱ ἱερεῖς ἀπάγοντες ὑπὸ σκότῳ μετὰ σιωπῆς καὶ ἡσυχίας ἀπειλοῦσι καὶ δεδίττονται τὸ πρῶτον, ἂν δ' ἐπιμένῃ, καθιερεύουσι καὶ σφάττουσιν, ὡς δή τινα κολασμὸν ὄντα τοῦ δαίμονος τοῦτον ἢ καθαρμὸν ἄλλως μέγαν ἐπὶ μεγίστοις· καὶ γὰρ ἐν Εἰλειθυίας πόλει ζῶντας ἀνθρώπους κατεπίμπρασαν, ὡς Μανεθὼς ἱστόρηκε, «Τυφωνείους» καλοῦντες καὶ τὴν τέφραν αὐτῶν λικμῶντες ἠφάνιζον καὶ διέσπειρον. ἀλλὰ τοῦτο μὲν ἐδρᾶτο φανερῶς καὶ καθ' ἕνα καιρὸν

ἀλλόκοτος, ***-ον***: strange, monstrous
ἄλλως: *(adv.)* otherwise, in another way
ἀπάγω: to lead away
ἀπειλέω: to threaten
αὐχμός, ***ὁ***: a drought
ἀφανίζω: to make unseen
δειδίττομαι: to frighten, alarm
διασπείρω: to scatter abroad
ἐπάγω: to bring on
ἐπιμένω: to stay on, persist
ζάω: to live
ἡσυχία, ***ἡ***: stillness, quiet
καθαρμός, ***ὁ***: a cleansing, purification
καθιερεύω: to sacrifice, offer
καιρός, ***ὁ***: a season
καταπίμπρημι: to burn completely
κολασμός, ***ὁ***: a punishment
λικμάω: to use a winnowing fan
νόσος, ***ἡ***: sickness, disease
ὀλέθριος, ***-ον***: destructive, deadly
παραλόγος, ***-ον***: beyond expectation
σιωπή, ***ἡ***: silence
σκότος, ***ὁ***: darkness, gloom
συμφορά, ***ἡ***: a circumstance, disaster
σφάττω: to slay, slaughter
τέφρα, ***ἡ***: ashes
ὑπερβαλλόντως: *(adv.)* exceedingly
φανερῶς: openly
χαλεπός, ***-ή***, ***-όν***: grievous

ἔνια τῶν τιμωμένων: obj. of ***ἀπάγοντες***, "leading away *some of the honored* (beasts)"
τὸ πρῶτον: adverbial, "at first"
ἂν δ' ἐπιμένῃ: pres. subj. in pres. general protasis, "but if (the drought) persists"
ὡς δή τινα κολασμὸν ὄντα: causal, "as though this were a sort of punishment"
ἐπὶ μεγίστοις: causal, "for the greatest (misfortunes)"
ἐν Εἰλειθυίας πόλει: Nekheb in upper Egypt, sacred to the vulture goddess Nekhbet, who oversaw childbirth, similar to the Greek goddess **Εἰλειθυία**
ὡς Μανεθὼς ἱστόρηκε: that Manetho reported this practice means it must have taken place somewhere at some time, but the evidence is spotty
ἐδρᾶτο: impf. pass., "this *used to be done*"
καθ' ἕνα καιρὸν: "in one season"

ἐν ταῖς κυνάσιν ἡμέραις· αἱ δὲ τῶν τιμωμένων ζῴων καθιερεύσεις ἀπόρρητοι καὶ χρόνοις ἀτάκτοις πρὸς τὰ συμπίπτοντα γινόμεναι τοὺς πολλοὺς λανθάνουσι, πλὴν ὅταν Ἄπιδος ταφὰς ἔχωσι καὶ τῶν ἄλλων ἀναδεικνύντες ἔνια πάντων παρόντων συνεμβάλλωσιν οἰόμενοι τοῦ Τυφῶνος ἀντιλυπεῖν καὶ κολούειν τὸ ἡδόμενον. ὁ γὰρ Ἆπις δοκεῖ μετ' ὀλίγων ἄλλων ἱερὸς εἶναι τοῦ Ὀσίριδος· ἐκείνῳ δὲ τὰ πλεῖστα προσνέμουσι. κἂν ἀληθὴς ὁ λόγος οὗτος, σημαίνειν ἡγοῦμαι τὸ ζητούμενον ἐπὶ τῶν ὁμολογουμένων καὶ κοινὰς ἐχόντων

ἀληθής, **-ές**: true
ἀναδεικνύω: to lift up and show
ἀντιλυπέω: to vex in return
ἀπόρρητος, **-ον**: forbidden, secret
ἄτακτος, **-ον**: irregular
ἔνιοι, **-αι**, **-α**: some
ζητέω: to seek, seek for
ἡγέομαι: to consider
ἥδομαι: to enjoy
καθιέρευσις, **-εως**, **ἡ**: consecration, deification
κοινός, **-ή**, **-όν**: common
κολούω: to cut short, curtail
λανθάνω: to escape notice + *acc.*
οἴομαι: to suppose + *inf.*
ὀλίγος, **-η**, **-ον**: few, little
ὁμολογέω: to agree upon
πλεῖστος, **-η**, **-ον**: most
πλήν: except
προσνέμω: to assign, attach or dedicate to
σημαίνω: to show, mean
συμπίπτω: fall or dash together
συνεμβάλλω: to put into together
ταφή, **ἡ**: burial
χρόνος, **ὁ**: time

ἐν ταῖς κυνάσιν ἡμέραις: "in the dog days" i.e. in late summer at the heliacal rising of Sirius, which signaled the onset of the Nile flooding

πρὸς τὰ συμπίπτοντα: "occur *for happenstances*" i.e. relate to particular circumstances

ἔχωσι ... **συνεμβάλλωσιν**: pres. subj. in general temporal clause, "whenever *they have* burials... whenever *they put in together*"

τῶν ἄλλων: (sc. **θηρίων**), "some *of the other* (animals)"

παρόντων: gen. abs., "all (the people) *being present*"

τὸ ἡδόμενον: "lessen *his enjoying*"

μετ' ὀλίγων ἄλλων: (sc. **θηρίων**), "along with a few others"

ἐκείνῳ δὲ: "but to that one" i.e. to Typhon

κἂν: (=**καὶ ἐὰν**) in general protasis "even if (this is) true"

τὸ ζητούμενον: the desired (explanation) about (**ἐπὶ**)"

ἐπὶ τῶν ὁμολογουμένων ... **ἐχόντων**: (sc. **θηρίων**), "explanation *about the agreed upon* (beasts) ... the ones *having*"

τὰς τιμάς, οἷόν ἐστιν ἶβις καὶ ἱέραξ καὶ κυνοκέφαλος, καὶ αὐτὸς ὁ Ἆπις καὶ ὁ Μένδης· οὕτω δὴ γὰρ τὸν ἐν Μένδητι τράγον καλοῦσι.

74. λείπεται δὲ δὴ τὸ χρειῶδες καὶ τὸ συμβολικόν, ὧν ἔνια θατέρου, πολλὰ δ' ἀμφοῖν μετέσχηκε. βοῦν μὲν οὖν καὶ πρόβατον καὶ ἰχνεύμονα δῆλον ὅτι χρείας ἕνεκα καὶ ὠφελείας ἐτίμησαν, ὡς Λήμνιοι κορύδους τὰ τῶν ἀτταλάβων εὑρίσκοντας ᾠὰ καὶ κόπτοντας, Θεσσαλοὶ δὲ πελαργούς, ὅτι πολλοὺς ὄφεις τῆς γῆς ἀναδιδούσης ἐπιφανέντες ἐξώλεσαν

ἀναδίδωμι: to hold up and give
ἀττελάβος, **ὁ**: a locust
βοῦς, **ὁ**: cow
δῆλος, **-η**, **-ον**: clear
ἕνεκα: on account of + *gen.*
ἐξόλλυμι: to destroy utterly
ἐπιφαίνω: to show, reveal
εὑρίσκω: to find
Θεσσαλοί, **οἱ**: the Thessalians
ἶβις, **ἡ**: the ibis bird, a heron
ἱέραξ: a hawk, falcon
ἰχνεύμων, **-ονος**, **ὁ**: a kind of weasel, literally "the tracker"
κόπτω: to strike, smite, knock down
κορυδός, **ἡ**: the crested lark
κυνοκέφαλος, **-ον**: dog-headed
λείπομαι: to remain
Λήμνιοι, **οἱ**: the Lemnians
Μένδης, **-ητος**, **ὁ**: Mendes, the name of the goat-like god and the city in which he was worshipped
μετέχω: to partake of + *gen.*
ὄφις, **ὁ**: a serpent, snake
πελαργός, **ὁ**: the stork
πολύς, **πολλά**, **πολύ**: many
πρόβατον, **τό**: sheep
τράγος, **ὁ**: a he-goat
χρεία, **ἡ**: use, advantage, service
χρειώδης, **-ες**: useful
ᾠόν, **τό**: an egg
ὠφέλεια, **ἡ**: help, assistance

οἷόν ἐστιν: "such as"
οὕτω δὴ γὰρ: "for in this very manner"
ἐν Μένδητι: i.e. in the city of the eastern delta
λείπεται δὲ δὴ: "but now remains" Plutarch now turns to what he considers the true reasons for animal worship
ἔνια ... πολλὰ: (sc. **θηρία**): nom. subject of **μετέσχηκε**
θατέρου ... ἀμφοῖν: gen. after **μετέσχηκε**, "partake *of one ... of both*"
μετέσχηκε: perf. with present sense of **μετα-έχω**, "some ... many *partake*"
δῆλον ὅτι: "(it is) clear that" i.e. clearly they esteemed
εὑρίσκοντας ... κόπτοντας: causal, "because they (the larks) *find ... crush*"
ἀναδιδούσης: gen. abs., "with the earth *producing*"
ἐπιφανέντες: aor. part. pass., "*having appeared* they (the storks) destroy"

ἅπαντας (διὸ καὶ νόμον ἔθεντο φεύγειν ὅστις ἂν ἀποκτείνῃ πελαργόν)· ἀσπίδα δὲ καὶ γαλῆν καὶ κάνθαρον, εἰκόνας τινὰς ἐν αὐτοῖς ἀμαυρὰς, [381] ὥσπερ ἐν σταγόσιν ἡλίου, τῆς τῶν θεῶν δυνάμεως κατιδόντες. τὴν μὲν γὰρ γαλῆν ἔτι πολλοὶ νομίζουσι καὶ λέγουσι κατὰ τὸ οὖς ὀχευομένην τῷ δὲ στόματι τίκτουσαν εἴκασμα τῆς τοῦ λόγου γενέσεως εἶναι· τὸ δὲ κανθάρων γένος οὐκ ἔχειν θήλειαν, ἄρρενας δὲ πάντας ἀφιέναι τὸν γόνον εἰς τὴν σφαιροποιουμένην ὕλην, ἣν κυλινδοῦσιν ἀντιβάδην ὠθοῦντες, ὥσπερ δοκεῖ τὸν οὐρανὸν

Wadjet and Nekhbet

ἀμαυρός*, *-ά*, *-όν: dimly seen
ἀντιβάδην: *(adv.)* backwards
ἀποκτείνω: to kill, slay
ἄρρην*, *ἄρρεν: maculine
ἀσπίς*, *-ίδος*, *ἡ: a cobra, asp
ἀφίημι: to send forth, discharge
γαλέη*, *-ῆς*, *ἡ: a weasel
γόνος*, *ὁ: offspring
δύναμις*, *-εως*, *ἡ: power, might, strength
εἴκασμα*, *-ατος*, *τό: a likeness, image of + *gen.*
εἰκών*, *-όνος*, *ἡ: a likeness, image of + *gen.*
ἥλιος*, *-ου*, *ὁ: the sun
θῆλυς*, *-εῖα*, *-ύ: female
κάνθαρος*, *ὁ: a scarab beetle
κατεῖδον: to look down upon, view *(aor.)*
κυλίνδω: to roll up
οὖς*, *τό: the ear
ὀχεύομαι: to copulate
σταγών*, *-όνος*, *ἡ: a raindrop
στόμα*, *τό: the mouth
σφαιροποιέω: to make spherical
τίκτω: to give birth
ὕλη*, *ἡ: matter
φεύγω: to flee, avoid
ὠθέω: to push, force onwards

ὅστις ἂν ἀποκτείνῃ: pres. subj. indefinite relative clause, "whoever kills" i.e. anyone who kills

ἀσπίδα δὲ καὶ: (sc. ***ἐτίμησαν***), "but also the cobra (they esteemed)"

ἐν αὐτοῖς: i.e. in those animals

ὥσπερ ἐν σταγόσιν ἡλίου: (sc. ***εἰκόνα***), "like (the image) of the sun in raindrops"

κατιδόντες: aor. part., "because *they see* images" i.e. when they look upon these animals

κατὰ τὸ οὖς: "copulating *through the ear*"

ὀχευομένην ... τίκτουσαν: pres. part. circum., "claim that she *copulating ... giving birth*"

τοῦ λόγου: "the creation *of speech*" i.e. because of the role of the ear and the mouth

οὐκ ἔχειν ... ἀφιέναι: inf. ind. stat. after ***νομίζουσι***, "believe *that it has no* female ... that the males *discharge*"

εἰς τὴν σφαιροποιουμένην ὕλην: "into spherical matter" i.e. a ball of dung

ὁ ἥλιος ἐς τοὐναντίον περιστρέφειν αὐτὸς ἀπὸ δυσμῶν ἐπὶ τὰς ἀνατολὰς φερόμενος· ἀσπίδα δ' ὡς ἀγήρω καὶ χρωμένην κινήσεσιν ἀνοργάνοις μετ' εὐπετείας καὶ ὑγρότητος ἄστρῳ προσείκασαν.

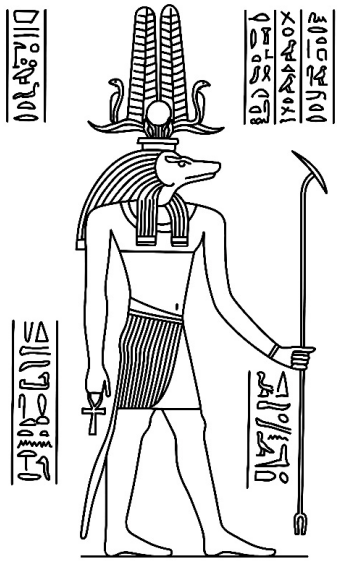
ἀγήραος, ***-ον***: unageing
ἀνατολή: a rising (of the sun), the east
ἀνόργανος, ***-ον***: without limbs
ἄστρον, ***τό***: a star
δυσμή, ***ἡ***: setting (of the sun), the west
ἐναντίον, ***τό***: the opposite
εὐπέτεια, ***ἡ***: ease
κίνησις, ***ἡ***: movement, motion
περιστρέφω: to turn X *(acc.)* around
προσεικάζω: to be like + *dat.*
ὑγρότης, ***-ατος***, ***ἡ***: wetness, moisture

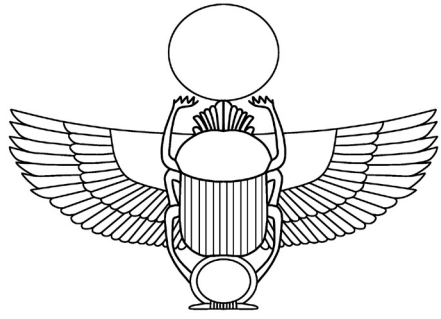
αὐτὸς ... φερόμενος: pres. mid., "when moving itself" the lowly dung beetle thus becomes a potent symbol often represented as pushing the ball of the sun up over the horizon

ὡς ἀγήρω καὶ χρωμένην: (sc. ***ὄντα***) "since (it is) unaging and uses" + *dat.*

ὑγρότητος ἄστρῳ: "the star of moisture" must be Sothis (Sirius), which marked the beginning of the flood

προσείκασαν: aor., "they likened to" + *dat.*





Above: Khepri, the dung-beetle, or scarab, pushes the solar disk over the horizon at sunrise

Left: The crocodile god Sobek

75. *οὐ μὴν οὐδ' ὁ κροκόδειλος αἰτίας πιθανῆς ἀμοιροῦσαν ἔσχηκε τιμήν, ἀλλὰ μίμημα θεοῦ λέγεται γεγονέναι μόνος μὲν ἄγλωσσος ὤν· φωνῆς γὰρ ὁ θεῖος λόγος ἀπροσδεής ἐστι καί* (Eur. *Trojan Women* 887-8):

δι' ἀψόφου βαίνων κελεύθου
κατὰ δίκην τὰ θνήτ' ἄγει·

μόνου δέ φασιν ἐν ὑγρῷ διαιτωμένου τὰς ὄψεις ὑμένα λεῖον καὶ διαφανῆ παρακαλύπτειν ἐκ τοῦ μετώπου κατερχόμενον, ὥστε βλέπειν μὴ βλεπόμενον, ὃ τῷ πρώτῳ θεῷ συμβέβηκεν. ὅπου δ' ἂν ἡ θήλεια τῆς χώρας ἀποτέκῃ, τοῦτο Νείλου

ἄγλωσσος, ***-ον***: without tongue
ἄγω: to lead
αἰτία, ***ἡ***: a reason, explanation
ἀμοιρέω: to have no share in + *gen.*
ἀπροσδεής, ***-ές***: without want of + *gen.*
ἄψοφος, ***-ον***: noiseless
βαίνω: to walk, go
βλέπω: to see, have the power of sight
διαιτάω: to live in (***ἐν***)
διαφανής, ***-ές***: transparent
θῆλυς, ***-εια***, ***-ύ***: female
θνητός, ***-ή***, ***-όν***: mortal
κατέρχομαι: to go down from
κέλευθος, ***ἡ***: a road, way
κροκόδειλος, ***ὁ***: the crocodile
λεῖος, ***-α***, ***-ον***: smooth
μέτωπον, ***-ὴ***, ***τό***: the brow, forehead
μίμημα, ***-ατος***, ***τό***: an image, likeness
ὄψεις, ***αἱ***: the eyes
παρακαλύπτω: to cover, hide
πιθανός, ***-ή***, ***-όν***: persuasive
ὑγρόν, ***τό***: moisture
ὑμήν, ***-ένος***, ***ὁ***: a thin membrane
φωνή, ***ἡ***: a voice
χώρα, ***ἡ***: the space in which a thing is

οὐ μὴν οὐδ': "*not even* crocodile" whom the Egyptians worshipped as the god Sobek
ἀμοιροῦσαν: pres. part., "has an honor *lacking in*" + *gen.*
ἔσχηκε: perf. of ***ἔχω*** with present sense, "*has* an honor"
ἄγλωσσος ὤν: causal, "since it is tongueless"
ὁ θεῖος λόγος: "the divine logos," here equated with ***ὁ θεός***, is an expression of Philo and other middle Platonists
κατὰ δίκην: "according to justice"
μόνου ... διαιτωμένου: "the eyes of *him alone living* in the water" i.e. only the crocodile has this characteristic
ὄψεις: acc. object of ***παρακαλύπτειν***, "that it covers *the eyes*"
ὥστε βλέπειν: expressing result "so that he sees"
μὴ βλεπόμενον: pres. part. pass., "not being seen"
συμβέβηκεν: perf. of ***συμ-βαίνω***, "which coincides with" + *dat.*
ὅπου δ' ἂν ... ἀποτέκῃ: aor. subj. in general relative clause, "*wherever she lays* her eggs"

πέρας ἐπίστανται τῆς αὐξήσεως γινόμενον. ἐν ὑγρῷ γὰρ οὐ δυνάμεναι, πόρρω δὲ φοβούμεναι τίκτειν, οὕτως ἀκριβῶς προαισθάνονται τὸ μέλλον, ὥστε τῷ ποταμῷ προσελθόντι χρῆσθαι λοχευόμεναι, θάλπουσαι δὲ τὰ ᾠὰ ξηρὰ καὶ ἄβρεκτα φυλάσσειν. ἑξήκοντα δὲ τίκτουσι καὶ τοσαύταις ἡμέραις ἐκλέπουσι καὶ τοσούτους ζῶσιν ἐνιαυτοὺς οἱ μακρότατον ζῶντες, ὃ τῶν μέτρων πρῶτόν ἐστι τοῖς περὶ τὰ οὐράνια πραγματευομένοις. ἀλλὰ μὴν τῶν δι' ἀμφότερα τιμωμένων περὶ μὲν τοῦ κυνὸς εἴρηται πρόσθεν·

ἄβρεκτος, ***-ον***: dry
ἀκριβῶς: *(adv.)* exactly
ἀμφότερος, ***-α***, ***-ον***: both of two
αὔξησις, ***-εως***, ***ἡ***: increase, flooding
δύναμαι: to be able + *inf.*
ἐκλέπω: to hatch
ἐνιαυτός, ***ὁ***: a year
ἑξήκοντα: sixty
ἐπίσταμαι: to know that + *part.*
ζάω: to live
ἡμέρα, ***ἡ***: day
θάλπω: to keep warm
λοχεύω: to bring forth, bear
μακρότατος, ***-η***, ***-ον***: longest
μέλλω: to be about to
μέτρον, ***τό***: a measure
ξηρός, ***-ά***, ***-όν***: dry
οὐράνιος, ***-ον***: celestial
πέρας, ***-ατος***, ***τό***: a boundary, limit
πόρρω: *(adv.)* far away
ποταμός, ***ὁ***: a river, stream
πραγματεύομαι: to busy about (***περὶ***)
προαισθάνομαι: to perceive in advance, anticipate,
προσῆλθον: to approach *(aor.)*
πρόσθεν: *(adv.)* before, earlier
τοσοῦτος, ***-αύτη***, ***-οῦτο***: so large, so tall
φοβέομαι: to fear
φυλάσσω: to guard
ᾠόν, ***τό***: an eggs

δυνάμεναι ... φοβούμεναι: "*being unable* ... indeed *fearing* to"
τὸ μέλλον: "the about to be" i.e. the future
ὥστε ... χρῆσθαι... φυλάσσειν: result, "so that they use ... guard"
λοχευόμεναι ... θάλπουσαι: circum., "when giving birth ... when warming them" i.e. when laying their eggs and brooding them
ἑξήκοντα: (sc. ***ᾠὰ***). The Babylonians used a base 60 system which being easily divisible (by 2, 3, 4, 5, 6, 10, 12, 15, 20, and 30) made celestial measurements easier. It survives in our system of time and circular measurements
τοσούτους ... ἐνιαυτοὺς: acc. of duration, "for so many years" i.e. for 60 years
μακρότατον: acc. of duration, "those living for the longest time"
ἀλλὰ μὴν: "yet truly" to allege something uncontested
δι' ἀμφότερα: "for both reasons" i.e. because of an animal's usefulness and because of its symbolism, as opposed to those honored for just one reason
εἴρηται πρόσθεν: in section 11 Plutarch identifies the dog's usefulness (fidelity, etc.), and in section 44 its symbolism by the derivation of the name from ***κύω***, "to be pregnant"

ἡ δ' ἶβις ἀποκτείνουσα μὲν τὰ θανατηφόρα τῶν ἑρπετῶν ἐδίδαξε πρώτη κενώματος ἰατρικοῦ χρείαν κατιδόντας οὕτω κλυζομένην καὶ καθαιρομένην ὑφ' ἑαυτῆς, οἱ δὲ νομιμώτατοι τῶν ἱερέων καθάρσιον ὕδωρ ἁγνιζόμενοι λαμβάνουσιν ὅθεν ἶβις πέπωκεν· οὐ πίνει γὰρ ἢ νοσῶδες ἢ πεφαρμαγμένον οὐδὲ πρόσεισι. τῇ δὲ τῶν ποδῶν διαστάσει πρὸς ἀλλήλους καὶ τὸ ῥύγχος ἰσόπλευρον ποιεῖ τρίγωνον, ἔτι δ' ἡ τῶν μελάνων πτερῶν πρὸς τὰ λευκὰ ποικιλία καὶ μῖξις ἐμφαίνει

ἁγνίζω: to cleanse away
ἀποκτείνω: to kill, slay
διάστασις, ***-εως***, ***ἡ***: a standing apart, separation
διδάσκω: to teach
ἐμφαίνω: to indicate
ἑρπετόν, ***τό***: a creeping animal, retile
θανατηφόρος, ***-ον***: deadly
ἰατρικός, ***-ή***, ***-όν***: medical
ἶβις, ***ἡ***: the ibis bird
ἱερεύς, ***-εως***, ***ὁ***: a priest
ἰσόπλευρος, ***-ον***: with equal sides, isosceles
καθαίρω: to cleanse
καθάρσιος, ***-ον***: cleansing
κατεῖδον: to look down, observe *(aor.)*
κένωμα, ***-ατος***, ***τό***: an evacuation
κλύζω: to wash away, purge
λαμβάνω: to take
λευκός, ***-ή***, ***-όν***: white
μέλας, ***μέλαινα***, ***μέλα***: black
μῖξις, ***ἡ***: a mixing
νομιμώτατος, ***-η***, ***-ον***: most scrupulous
νοσώδης, ***-ες***: sickly, diseased, ailing
πίνω: to drink
ποικιλία, ***ἡ***: a marking with various colours
πρόσειμι: to approach *(fut.)*
πτερόν, ***τό***: a feather
ῥύγχος, ***-εος***, ***τό***: a snout, beak
τρίγωνον, ***τό***: a triangle
φαρμάττω: to poison
χρεία, ***ἡ***: use, advantage, service

ἀποκτείνουσα μὲν: "*who kills* reptiles, on the one hand" this is part of the first reason she is honored.

κενώματος ἰατρικοῦ χρείαν: "the use of a medical purge" this is also part of her usefulness

κατιδόντας: aor. part. acc. object of ***ἐδίδαξε***, "taught *those observing* her"

κλυζομένην καὶ καθαιρομένην: part. mid. circum. after ***κατιδόντας***, "saw her *purging herself and cleansing herself* in this way"

ἁγνιζόμενοι: part. mid., "when cleansing themselves"

πέπωκεν: perf. of ***πίνω***, "take water from where the Ibis *has drink*"

οὐ πίνει: sc. ***ὕδωρ***, "*she will not drink* sick or poisoned (water)"

πεφαρμαγμένον: perf. part. of ***φαρμάττω***, "*having been poisoned* (water)"

τῇ δὲ διαστάσει: "on the other hand by the separation " Plutarch now turns to the symbolism for which the ibis is honored

πρὸς ἀλλήλους καὶ τὸ ῥύγχος: "separation *towards each other and her beak*" i.e. providing three points

σελήνην ἀμφίκυρτον. οὐ δεῖ δὲ θαυμάζειν, εἰ γλίσχρας ὁμοιότητας οὕτως ἠγάπησαν Αἰγύπτιοι. καὶ γὰρ καὶ Ἕλληνες ἔν τε γραπτοῖς ἔν τε πλαστοῖς εἰκάσμασι θεῶν ἐχρήσαντο πολλοῖς τοιούτοις, οἷον ἐν Κρήτῃ Διὸς ἦν ἄγαλμα μὴ ἔχον ὦτα· τῷ γὰρ ἄρχοντι καὶ κυρίῳ πάντων οὐδενὸς ἀκούειν προσήκει. τῷ δὲ τῆς Ἀθηνᾶς τὸν δράκοντα Φειδίας παρέθηκε, τῷ δὲ τῆς Ἀφροδίτης ἐν Ἤλιδι τὴν χελώνην, ὡς τὰς μὲν παρθένους φυλακῆς δεομένας, ταῖς δὲ γαμεταῖς οἰκουρίαν καὶ σιωπὴν πρέπουσαν. ἡ δὲ τοῦ Ποσειδῶνος τρίαινα σύμβολόν ἐστι τῆς τρίτης χώρας, ἣν θάλαττα κατέχει μετὰ τὸν

The Ibis bird

ἄγαλμα, **-ατος**, **τό**: a statue
ἀγαπάω: to be fond of
ἀκούω: to hear + *gen.*
ἀμφίκυρτος, **-ον**: convex on each side
ἄρχων, **-οντος**, **ὁ**: a ruler
γαμετή, **ἡ**: a married woman, wife
γλίσχρος, **-α**, **-ον**: sticky, subtle
γραπτός, **-ή**, **-όν**: written
δεῖ: it is necessary + *inf.*
δέομαι: to need + *gen.*
δράκων, **-οντος**, **ὁ**: a large serpent
εἴκασμα, **-ατος**, **τό**: a likeness, image
Ζεύς, **Δῖος**, **ὁ**: Zeus
θάλαττα, **ἡ**: the sea
θαυμάζω: to wonder
κατέχω: to hold fast, contain
Κρήτη, **ἡ**: Crete
κύριος, **ὁ**: a lord, master of + *gen.*
οἰκουρία, **ἡ**: housekeeping
ὁμοιότης, **-ητος**, **ἡ**: a comparison
οὖς, **ὠτός**, **τό**: the ear
παρατίθημι: to place X *(acc.)* beside Y *(dat.)*
παρθένος, **ἡ**: a maiden
πλαστός, **-ή**, **-όν**: sculpted
πρέπω: to be appropriate to + *dat.*
προσήκω: to be fitting to + *inf.*
σιωπή, **ἡ**: silence
τρίαινα, **ἡ**: a trident
τρίτος, **-η**, **-ον**: the third
φυλακή, **ἡ**: guarding
χελώνη, **ἡ**: a tortoise
χώρα, **ἡ**: space

σελήνην ἀμφίκυρτον: i.e. the half-moon, suggested by the interplay of black and white feathers
καὶ γὰρ καὶ Ἕλληνες: "for even the Greeks" citing some Greek examples of symbolism
ἐχρήσαντο: aor., "*they used* many such things"
οἷον ἐν Κρήτῃ: "as for example in Crete"
τῷ δὲ: sc. **ἀγάλματι**, "to the (statue) of Athena ... of Aphrodie"
ἐν Ἤλιδι: "in Elis" in the Peloponnese
ὡς ... **δεομένας** ... **πρέπουσαν**: causal, "as though maidens *need* ... as though silence *is appropriate*"

οὐρανὸν καὶ τὸν ἀέρα τεταγμένη· διὸ καὶ τὴν Ἀμφιτρίτην καὶ τοὺς Τρίτωνας οὕτως ὠνόμασαν. οἱ δὲ Πυθαγόρειοι καὶ ἀριθμοὺς καὶ σχήματα θεῶν ἐκόσμησαν προσηγορίαις. τὸ μὲν γὰρ ἰσόπλευρον τρίγωνον ἐκάλουν «Ἀθηνᾶν κορυφαγενῆ καὶ τριτογένειαν,» ὅτι τρισὶ καθέτοις ἀπὸ τῶν τριῶν γωνιῶν ἀγομέναις διαιρεῖται· τὸ δ' ἓν Ἀπόλλωνα πλήθους ἀποφάσει καὶ δι' ἁπλότητα τῆς μονάδος· ἔριν δὲ τὴν δυάδα καὶ τόλμαν, δίκην δὲ τὴν τριάδα· τοῦ γὰρ ἀδικεῖν καὶ ἀδικεῖσθαι κατ' ἔλλειψιν καὶ ὑπερβολὴν ὄντος ἰσότητι τὸ δίκαιον ἐν μέσῳ γέγονεν· ἡ δὲ καλουμένη τετρακτύς, τὰ ἓξ καὶ τριάκοντα,

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ἀδικέω: to do wrong
ἀήρ, ***ἀέρος***, ***ὁ***: the lower air, the air
Ἀμφιτρίτη, ***ἡ***: Amphitrite, wife of Poseidon
ἁπλότης, ***-ητος***, ***ἡ***: singularity: simplicity
ἀπόφασις, ***-εως***, ***ἡ***: a denial of + *gen.*
ἀριθμός, ***ὁ***: a number
γωνία, ***ἡ***: a corner, angle
διαιρέω: to divide
δίκαιον, ***τό***: justice
δίκη, ***ἡ***: justice
δυάς, ***-άδος***, ***ἡ***: the number two
ἔλλειψις, ***-εως***, ***ἡ***: a deficiency
ἔρις, ***ἡ***: strife
ἰσόπλευρος, ***-ον***: with equal sides, equilateral
ἰσότης, ***-ητος***, ***ἡ***: equality
κάθετος, ***-ον***: perpendicular
κορυφαγενής, ***-ές***: born from the head
κοσμέω: to order, arrange
μέσος, ***-η***, ***-ον***: middle, in the middle
μονάς, ***-άδος***, ***ἡ***: the monad
ὀνομάζω: to name
οὐρανός, ***ὁ***: heaven
πλῆθος, ***-ους***, ***τό***: a multitude
προσηγορία, ***ἡ***: an appellation
σχῆμα, ***-ατος***, ***τό***: form, figure
τάττω: to arrange, assign
τετρακτύς, ***-ύος***, ***ἡ***: the tetraktys (36)
τόλμα, ***ἡ***: daring, boldness
τριάκοντα (*indecl.*): thirty
τριάς, ***-άδος***, ***ἡ***: the number three
Τρίτων, ***-ωνος***, ***ὁ***: Triton, a minor sea god
ὑπερβολή, ***ἡ***: an excess

τεταγμένη: part. perf. of ***τάττω***, "the sea *having been assigned*"

Ἀμφιτρίτην ... ***Τρίτωνας***: i.e. from ***τρίτος*** "third"

κορυφαγενῆ καὶ τριτογένειαν: epithets of Athena, "born from the head of Zeus, referring to her parthenogenetic birth and "Triton-born" explained variously, but by the Pythagoreans as from ***τρίτος***

τρισὶ καθέτοις ... ***ἀγομέναις***: "by three perpendicular (lines) being led" i.e. beginning from the three corners of the triangle

τὸ δ' ἓν: (sc. ***ἐκάλουν***), "*the number one* (they call) Apollo." Apollo's name is here being derived from the privative "***α***" + ***πολύς***

τοῦ γὰρ ἀδικεῖν καὶ ἀδικεῖσθαι: articular inf. in causal gen. abs. with ***ὄντος***, "*wronging and being wronged* being" i.e. arise from deficiency and excess

ἐν μέσῳ: "in between" i.e. 2 is between 1 and 3

τετρακτύς: the term is used here for the number 36, the sum of the numbers 1-8. Elsewhere it is the number 10, the sum of 1-4. In either case Pythagoreans swore by it.

[382] μέγιστος ἦν ὅρκος, ὡς τεθρύληται, καὶ κόσμος ὠνόμασται, τεσσάρων μὲν ἀρτίων τῶν πρώτων, τεσσάρων δὲ τῶν περισσῶν εἰς ταὐτὸ συντιθεμένων ἀποτελούμενος. 76. εἴπερ οὖν οἱ δοκιμώτατοι τῶν φιλοσόφων οὐδ' ἐν ἀψύχοις καὶ ἀσωμάτοις πράγμασιν αἴνιγμα τοῦ θείου κατιδόντες ἠξίουν ἀμελεῖν οὐδὲν οὐδ' ἀτιμάζειν, ἔτι μᾶλλον, οἶμαι, τὰς ἐν αἰσθανομέναις καὶ ψυχὴν ἐχούσαις καὶ πάθος καὶ ἦθος φύσεσιν ἰδιότητας ἀγαπητέον, οὐ ταῦτα τιμῶντας, ἀλλὰ διὰ τούτων τὸ θεῖον ὡς ἐναργεστέρων ἐσόπτρων καὶ φύσει γεγονότων.

αἴνιγμα, *-ατος*, ***τό***: an obscure image
αἰσθάνομαι: to perceive
ἀμελέω: to have no care for
ἀξιόω: to deem worthy to + *inf.*
ἀποτελέω: to produce
ἄρτιος, *-α*, *-ον*: even (numbers)
ἀσώματος, *-ον*: incorporeal
ἀτιμάζω: to dishonour, slight
ἄψυχος, *-ον*: inanimate
δοκιμώτατοι, *-η*, *-ον*: most celebrated
εἴσοπτρον, ***τό***: a mirror
ἐναργέστερος, *-η*, *-ον*: more palpable
ἦθος, *-εος*, ***τό***: character
θεῖον, ***τό***: the divine
θρυλέω: to repeat, report
ἰδιότης: peculiar nature, distinctive quality
κατεῖδον: to perceive, regard *(aor.)*
μέγιστος, *-η*, *-ον*: greatest
οἶμαι: to suppose
ὅρκος, ***ὁ***: the object by which one swears
πάθος, ***τό***: an incident, accident
περισσός, *-ή*, *-όν*: odd (numbers)
συντίθημι: to put together
τέσσαρες, *-α*: four

ὡς τεθρύληται: perf. of ***θρυλέω***, "so it has been reported widely" i.e. is well-known

ὠνόμασται: perf. of ***ὀνομάζω***, "the cosmos *was so-named*"

τεσσάρων ... συντιθεμένων: gen. abs. "four odd and even numbers being added together"

εἴπερ οὖν: "so even if"

οὐδ' ... ἠξίουν ἀμελεῖν οὐδὲν οὐδ' ἀτιμάζειν: note the pile-up of negatives, "do not deem it worthy to disregard at all nor to dishonor"

ἔτι μᾶλλον, ***οἶμαι***: parenthetical, "even more so, I suppose"

τὰς ... ἰδιότητας: acc. pl. object of ***ἀγαπητέον***, "love *the distinctive qualities*"

ἐν αἰσθανομέναις ... ἐχούσαις: agreeing with ***φύσεσιν,*** "qualities in natures *perceiving ... having*"

ἀγαπητέον: (sc. ***ἐστι***) verbal adjective from ***ἀγαπάω***, "(it is) necessary to love"

οὐ ταῦτα τιμῶντας: agreeing with the agent of ***ἀγαπητέον***, which would normally be dative, "(us) *not honoring these* (animals) but the divine"

ὡς ... γεγονότων: perf. part. gen. abs. causal, "*since they are* mirrors"

ταῦτα γὰρ τὰ ζῶα σαφῶς ὡς ὄργανον ἢ τέχνην δεῖ τοῦ πάντα κοσμοῦντος θεοῦ νομίζειν καὶ ὅλως ἀξιοῦν γε μηδὲν ἄψυχον ἐμψύχου μηδ' ἀναίσθητον αἰσθανομένου κρεῖττον εἶναι μηδ' ἂν τὸν σύμπαντά τις χρυσὸν ὁμοῦ καὶ σμάραγδον εἰς ταὐτὸ συμφορήσῃ. οὐκ ἐν χρόαις γὰρ οὐδ' ἐν σχήμασιν οὐδ' ἐν λειότησιν ἐγγίνεται τὸ θεῖον, ἀλλ' ἀτιμοτέραν ἔχει νεκρῶν μοῖραν, ὅσα μὴ μετέσχε μηδὲ μετέχειν τοῦ ζῆν πέφυκεν. ἡ δὲ ζῶσα καὶ βλέπουσα καὶ κινήσεως ἀρχὴν ἐξ αὑτῆς ἔχουσα καὶ γνῶσιν οἰκείων καὶ ἀλλοτρίων φύσις κάλλους τ' ἔσπακεν ἀπορροὴν καὶ μοῖραν ἐκ τοῦ φρονοῦντος, «ὅτῳ κυβερνᾶται τὸ σύμπαν» καθ' Ἡράκλειτον. ὅθεν οὐ χεῖρον ἐν τούτοις

ἀλλότριος, ***-α***, ***-ον***: belonging to another
ἀναίσθητος, ***-ον***: insensate, unfeeling
ἀπορροή, ***ἡ***: an efflux
ἀτιμότερος, ***-α***, ***-ον***: dishonoured
ἄψυχος, ***-ον***: lifeless, inanimate
βλέπω: to see, have the power of sight
γνῶσις, ***-εως***, ***ἡ***: knowing
ἐγγίνομαι: to be born in
ἔμψυχος, ***-ον***: living, animate
κάλλος, ***-ους***, ***τό***: beauty
κίνησις, ***-εως***, ***ἡ***: movement, motion
κοσμέω: to order, arrange
κρείττων, ***-ον***: stronger, superior
κυβερνάω: to guide, direct
λειότης, ***-ητος***, ***ἡ***: smoothness
μετέχω: to share in + *gen.*
νεκρός, ***ὁ***: a dead body, corpse
οἰκεῖος, ***-α***, ***-ον***: belonging to one
ὅλως: *(adv.)* wholly, entirely
ὁμοῦ: *(adv.)* at the same place
ὄργανον, ***τό***: an instrument, tool
σαφῶς: *(adv.)* clearly
σμάραγδος, ***ὁ***: emerald
σπάω: to draw X *(acc.)* from (***ἐκ***)
σύμπαν, ***τό***: the universe
συμφορέω: to bring together, amass
σχῆμα, ***-ατος***, ***τό***: form, appearance
τέχνη, ***ἡ***: a skill, art
φρονέω: to think, to have understanding
χείρων, ***χεῖρον***: worse, meaner, inferior
χροιά, ***ἡ***: color
χρυσός, ***ὁ***: gold

ὡς ὄργανον ἢ τέχνην: acc. pred. "to consider *as an instrument or skill*"
νομίζειν ... ἀξιοῦν: pres. inf. after ***δεῖ***, "necessary *to consider ... to deem to be* superior"
κρεῖττον: pred., "to be *superior to*" + *gen.*
μηδ' ἂν ... συμφορήσῃ: aor. subj. in present general protasis, "not even if one amassed"
ὅσα μὴ: agreeing with nom. subject of ***ἔχει***, "*what is not* has the part"
τοῦ ζῆν: articular inf. gen. after ***μετέχειν***, "to share *in living*"
πέφυκεν: perf., "is *constituted naturally* not to share"
ἡ δὲ ... φύσις: "*the nature* that is living, seeing, etc."
ἐκ τοῦ φρονοῦντος: "from one having understanding"
καθ' Ἡράκλειτον: the presocratic philosopher (fl. 500 BCE)
οὐ χεῖρον ἐν τούτοις: "no worse in these" i.e. in animals

εἰκάζεται τὸ θεῖον ἢ χαλκοῖς καὶ λιθίνοις δημιουργήμασιν, ἃ φθοράς μὲν ὁμοίως δέχεται καὶ ἐπιχρώσεις, αἰσθήσεως δὲ πάσης φύσει καὶ συνέσεως ἐστέρηται. περὶ μὲν οὖν τῶν τιμωμένων ζῴων ταῦτα δοκιμάζω μάλιστα τῶν λεγομένων·

77. στολαὶ δ' αἱ μὲν Ἴσιδος ποικίλαι ταῖς βαφαῖς, περὶ γὰρ ὕλην ἡ δύναμις αὐτῆς πάντα γινομένην καὶ δεχομένην· φῶς σκότος, ἡμέραν νύκτα, πῦρ ὕδωρ, ζωὴν θάνατον, ἀρχὴν τελευτήν· ἡ δ' Ὀσίριδος οὐκ ἔχει σκιὰν οὐδὲ ποικιλμόν, ἀλλ' ἓν ἁπλοῦν τὸ φωτοειδές· ἄκρατον γὰρ ἡ ἀρχὴ καὶ ἀμιγὲς τὸ πρῶτον καὶ νοητόν. ὅθεν ἅπαξ ταύτην ἀναλαβόντες

αἴσθησις, **-εως**, **ἡ**: perceiving by the senses
ἄκρατος, **-ον**: unmixed
ἀμιγής, **-ές**: unmixed, pure
ἀναλαμβάνω: to take up
ἅπαξ: *(adv.)* once
ἁπλόος, **-ῆ**, **-οῦν**: simple
ἀρχή, **ἡ**: beginning
βαφή, **ἡ**: a dipping, dye
δέχομαι: to accept, receive
δημιούργημα, **-ατος**, **τό**: a piece of workmanship
δοκιμάζω: to approve
εἰκάζω: to represent
ἐπίχρωσις, **-εως**, **ἡ**: a surface-stain
ζωή, **ἡ**: life
ἡμέρα, **ἡ**: day
θάνατος, **ὁ**: death
λίθινος, **-η**, **-ον**: of stone
μάλιστα: *(adv.)* especially
νοητός, **-ή**, **-όν**: perceptible to the mind
νύξ, **νυκτός**, **ἡ**: the night
ὁμοίως: *(adv.)* similarly
ποικιλμός, **ὁ**: elaboration, refinement
ποικίλος, **-η**, **-ον**: many-coloured
πῦρ, **τό**: fire
σκιά, **-ᾶς**, **ἡ**: a shadow
σκότος, **τό**: darkness, gloom
στερέομαι: to lack + *gen.*
στολή, **ἡ**: a robe, vestment
σύνεσις, **-εως**, **ἡ**: comprehening
τελευτή, **ἡ**: end
ὕδωρ, **τό**: water
φθορά, **ἡ**: a gradation in coloring
φῶς, **τό**: light
φωτοειδής, **-ές**: luminous
χαλκοῦς, **-ῆ**, **-οῦν**: brazen

ἢ ... δημιουγήμασιν: "no worse *than in pieces of workmanship*"
φύσει: dat. expressing manner, "by nature" i.e. naturally
ταῦτα ... τῶν λεγομένων: "I approve *these of the things said*"
περὶ γὰρ ὕλην: pred. phrase, "her power (is) *about matter*"
πάντα: acc. object, "becoming and receiving *everything*"
ἡ δ' Ὀσίριδος: sc. **στολή**, "the (vestment) of Osiris" which were mummy wrappings
τὸ πρῶτον: "the first principle"
ταύτην: sc. **στολήν**, "having taken up *this* (robe) only once, they put it away"
ἀναλαβόντες: aor. part., "*having taken up* only once"

ἀποτίθενται καὶ φυλάττουσιν ἀόρατον καὶ ἄψαυστον, ταῖς δ' Ἰσιακαῖς χρῶνται πολλάκις. ἐν χρήσει γὰρ τὰ αἰσθητὰ καὶ πρόχειρα ὄντα πολλὰς ἀναπτύξεις καὶ θέας αὐτῶν ἄλλοτ' ἄλλως ἀμειβομένων δίδωσιν· ἡ δὲ τοῦ νοητοῦ καὶ εἰλικρινοῦς καὶ ἁγίου νόησις ὥσπερ ἀστραπὴ διαλάμψασα τῆς ψυχῆς ἅπαξ ποτὲ θιγεῖν καὶ προσιδεῖν παρέσχε. διὸ καὶ Πλάτων καὶ Ἀριστοτέλης «ἐποπτικὸν» τοῦτο τὸ μέρος τῆς φιλοσοφίας καλοῦσιν, ὡς οἱ τὰ δοξαστὰ καὶ μικτὰ καὶ παντοδαπὰ ταῦτα παραμειψάμενοι τῷ λόγῳ πρὸς τὸ πρῶτον ἐκεῖνο καὶ ἁπλοῦν καὶ ἄϋλον ἐξάλλονται καὶ θιγόντες ἀληθῶς

ἅγιος, **-α**, **-ον**: holy
αἰσθητός, **-ή**, **-όν**: perceptible by the senses
ἀληθῶς: *(adv.)* truly
ἄλλοτε: at another time, at other times
ἄλλως: in another way or manner
ἀμείβω: to change
ἀνάπτυξις, **-εως**, **ἡ**: revelation
ἀόρατος, **-ον**: not to be seen
ἀποτίθημι: to put away
ἀστραπή, **ἡ**: a flash of lightning
ἄϋλος, **-ον**: immaterial
ἄψαυστος, **-ον**: not to be touched
διαλάμπω: to shine through + *gen.*
δοξαστός, **-ή**, **-όν**: conjectural
εἰλικρινής, **-ές**: unmixed, pure
ἐξάλλομαι: to spring out towards (**πρὸς**)
ἐποπτικός, **-ή**, **-όν**: the most mysterious
θέα, **ἡ**: a seeing, view
θιγγάνω: to touch, handle + *gen.*
μικτός, **-ή**, **-όν**: mixed, blended
παντοδαπός, **-ή**, **-όν**: manifold
παραμείβομαι: to pass over, leave aside
παρέχω: to furnish, allow to + *inf.*
πολλάκις: *(adv.)* many times, often
ποτε: *(adv.)* at some time or other
προσεῖδον: to behold *(aor.)*
πρόχειρος, **-ον**: at hand, ready
φυλάττω: to guard
χρῆσις, **ἡ**: use, employment

ταῖς δ' Ἰσιακαῖς: sc. **στολαῖς**, "they make use *those of Isis* many times"
ἐν χρήσει: pred. phrase, "they being *in use*"
αὐτῶν ... ἀμειβομένων: "views *of themselves changing*"
ἄλλοτ' ἄλλως: "at various times in various ways"
θιγεῖν ... προσιδεῖν: aor. inf. after **παρέσχε**, "allowed *to touch and behold*"
ἅπαξ ποτὲ: "just once" i.e. as opposed to perceptible things, which we see often
Πλάτων: *Symposium* 210a
παραμειψάμενοι: aor. part. attrib., "those who have passed"
τῷ λόγῳ: dat. instrumental, "spring out *by force of reason*"
πρὸς τὸ πρῶτον ἐκεῖνο: "towards that first principle"
ἐξάλλονται: pres. causal with **ὡς** above, "in that *they spring out*"
θιγόντες: aor. part. instrumental, "and by having touched"

τῆς περὶ αὐτὸ καθαρᾶς ἀληθείας οἷον ἐν τελετῇ τέλος ἔχειν φιλοσοφίας νομίζουσι.

78. *καὶ τοῦθ' ὅπερ οἱ νῦν ἱερεῖς ἀφοσιούμενοι καὶ παρακαλυπτόμενοι μετ' εὐλαβείας ὑποδηλοῦσιν, ὡς ὁ θεὸς οὗτος ἄρχει καὶ βασιλεύει τῶν τεθνηκότων οὐχ ἕτερος ὢν τοῦ καλουμένου παρ' Ἕλλησιν Ἅιδου καὶ Πλούτωνος, ἀγνοούμενον ὅπως ἀληθές ἐστι, διαταράττει τοὺς πολλοὺς ὑπονοοῦντας ἐν γῇ καὶ ὑπὸ γῆν τὸν ἱερὸν καὶ ὅσιον ὡς ἀληθῶς Ὄσιριν οἰκεῖν, ὅπου τὰ σώματα κρύπτεται τῶν τέλος ἔχειν δοκούντων. ὁ δ' ἔστι μὲν αὐτὸς ἀπωτάτω τῆς γῆς ἄχραντος καὶ ἀμίαντος καὶ καθαρὸς οὐσίας ἁπάσης*

ἀγνοέω: not to perceive or know
ἀληθεία, **ἡ**: truth
ἀληθής, **-ές**: unconcealed, true
ἀμίαντος, **-ον**: undefiled
ἀπωτάτω: *(adv.)* very far from + *gen.*
ἄρχω: to be first
ἀφοσιόω: to purify from guilt
ἄχραντος, **-ον**: immaculate
βασιλεύω: to rule over + *gen.*
διαταράττω: to confuse
εὐλάβεια: discretion, caution
ἱερός, **-ά**, **-όν**: sacred
καθαρός, **-ά**, **-όν**: cleansed of + *gen.*
κρύπτω: to hide, cover, cloak
οἰκέω: to inhabit, live
ὅσιος, **-α**, **-ον**: holy
οὐσία, **ἡ**: substance
παρακαλύπτω: to cloak, disguise
τελετή, **ἡ**: an initiation
τέλος, **-εος**, **τό**: the end, purpose
ὑποδηλόω: to show privately
ὑπονοέω: to think secretly, surmise

τῆς ... καθαρᾶς ἀληθείας: gen. after **θιγόντες**, "having touched *the pure truth*"
οἷον ἐν τελετῇ: "in the manner of an initiation"
νομίζουσι: also causal with **ὡς** above, "and in that *they believe*"
τοῦθ' ὅπερ: "and *this is the very thing which*"
οἱ νῦν ἱερεῖς: "present day priests"
ὡς ὁ θεὸς: "which they reveal, *namely that the god* rules"
τῶν τεθνηκότων: perf. part. of **θνήσκω**, attrib., "rules *the dead*" this is actually Osiris' authentic function, but in time he becomes lord of heaven as well
τοῦ ... Πλούτωνος: gen. comparison after **ἕτερος**, "being no other *than Pluto*"
ἀγνοούμενον ὅπως ἀληθές ἐστι: "(this statement by the priests) *not being known how it is true*"
ὑπονοοῦντας: "the many *surmising* (incorrectly)"
οἰκεῖν: ind. stat. after **ὑπονοοῦντας**, "that Osiris truly *lives*"
τῶν ... δοκούντων: gen. partitive, "the bodies *of those seeming to*" + *inf.*
τέλος ἔχειν: "to reach their goal" i.e. are dead

φθορὰν δεχομένης καὶ θάνατον, ἀνθρώπων δὲ ψυχαῖς ἐνταυθοῖ μὲν ὑπὸ σωμάτων καὶ παθῶν περιεχομέναις οὐκ ἔστι μετουσία τοῦ θεοῦ πλὴν ὅσον ὀνείρατος ἀμαυροῦ θιγεῖν νοήσει διὰ φιλοσοφίας· ὅταν δ' ἀπολυθεῖσαι μεταστῶσιν εἰς τὸ ἀειδὲς καὶ ἀόρατον καὶ ἀπαθὲς καὶ ἁγνόν, [383] οὗτος αὐταῖς ἡγεμών ἐστι καὶ βασιλεὺς ὁ θεὸς ἐξηρτημέναις ὡς ἂν ἀπ' αὐτοῦ καὶ θεωμέναις ἀπλήστως καὶ ποθούσαις τὸ μὴ φατὸν μηδὲ ῥητὸν ἀνθρώποις κάλλος· οὗ τὴν Ἶσιν ὁ παλαιὸς

ἁγνός, ***-ή***, ***-όν***: holy
ἀειδής, ***-ές***: without form, incorporeal
ἀμαυρός, ***-ά***, ***-όν***: dimly seen, faint
ἀόρατος, ***-ον***: unseen, invisible
ἀπαθής, ***-ές***: dispassionate
ἀπλήστως: *(adv.)* insatiably
ἀπολύω: to loose from, release
βασιλεύς, ***-έως***, ***ὁ***: a king, pharaoh
δέχομαι: to take, receive
ἐνταυθοῖ: *(adv.)* hither
ἐξαρτάω: to make dependent upon
ἡγεμών, ***-όνος***, ***ἡ***: a leader
θάνατος, ***ὁ***: death
θεάομαι: to look on, see
θιγγάνω: to take hold of + *gen.*
κάλλος, ***τό***: beauty
μεθίστημι: to pass over to, change
μετουσία, ***ἡ***: communion of X *(gen.)* with Y *(dat.)*
νοήσις, ***ἡ***: understanding
ὄνειραρ, ***-ατος***, ***τό***: a dream
ὅσος, ***-η***, ***-ον***: as much as, how much
παλαιός, ***-ά***, ***-όν***: ancient
περιέχω: to encompass, surround
πλήν: except for + *gen.*
ποθέω: to long for, yearn after
ῥητός, ***-ή***, ***-όν***: stated, specified
φατός, ***-ή***, ***-όν***: that may be spoken
φθορά, ***ἡ***: destruction, ruin, perdition
ψυχή, ***ἡ***: the soul

ἐνταυθοῖ: "hither" i.e. here on earth
περιεχομέναις: pass., "souls *encompassed* by bodies"
πλὴν ὅσον: (sc. ***ἔστι***) "except so far as (it is possible to)" + *inf.*
νοήσει: dat. instrumental, "take hold of *by understanding*"
ἀπολυθεῖσαι: aor. part. pass. nom. pl. f., "when they (the souls) *having been released*"
μεταστῶσιν: aor. subj. in general temporal clause, "whenever they pass over to (***εἰς***)"
οὗτος ... ὁ θεὸς: "this god" i.e. Osiris
αὐταῖς ... ἐξηρτημέναις: (sc. ***ψυχαῖς***) part. perf. dat. pl., "the leader to *those* (souls) *having become dependent*"
ὡς ἂν ἀπ' αὐτοῦ: (sc. ***ὦσι***), "as if (they were) from him"
θεωμέναις ... ποθούσαις: also agreeing with ***αὐταῖς*** (***ψυχαῖς***) "those (souls) *seeing ... desiring*"
ἀνθρώποις: dat., "not stated *to men*" i.e. is ineffable
οὗ: with antecedent ***κάλλος***, "the beauty *which* Isis loving"

ἀποφαίνει λόγος ἐρῶσαν ἀεὶ καὶ διώκουσαν καὶ συνοῦσαν ἀναπιμπλάναι τὰ ἐνταῦθα πάντων καλῶν καὶ ἀγαθῶν, ὅσα γενέσεως μετέσχηκε. ταῦτα μὲν οὖν οὕτως ἔχει τὸν μάλιστα θεοῖς πρέποντα λόγον·

79. εἰ δὲ δεῖ καὶ περὶ τῶν θυμιωμένων ἡμέρας ἑκάστης εἰπεῖν, ὥσπερ ὑπεσχόμην, ἐκεῖνο διανοηθείη τις ἂν πρότερον, ὡς ἀεὶ μὲν οἱ ἄνδρες ἐν σπουδῇ μεγίστῃ τίθενται τὰ πρὸς ὑγίειαν ἐπιτηδεύματα, μάλιστα δὲ ταῖς ἱερουργίαις καὶ ταῖς ἁγνείαις καὶ διαίταις οὐχ ἧττον ἔνεστι τοῦ ὁσίου τὸ ὑγιεινόν. οὐ γὰρ ᾤοντο καλῶς ἔχειν οὔτε σώμασιν οὔτε ψυχαῖς ὑπούλοις καὶ νοσώδεσι θεραπεύειν τὸ καθαρὸν καὶ ἀβλαβὲς πάντῃ

ἀβλαβής, ***-ές***: unharmed
ἁγνεία, ***ἡ***: purity, chastity
ἀναπίμπλημι: to fill X *(acc.)* up with Y *(gen.)*
ἀποφαίνω: to show forth
δίαιτα, ***ἡ***: a way of living, diet
διανοέω: to have in mind, note
διώκω: to pursue
ἐπιτήδευμα, ***-ατος***, ***τό***: a pursuit, practice
ἐράω: to love + *gen.*
ἧττων, ***ἧττον***: less
θεραπεύω: to serve, attend
θυμιάω: to burn (incense)
ἱερουργία, ***ἡ***: religious service
καλος, ***-η***, ***-ον***: beautiful
μετέχω: to partake of + *gen.*
νοσώδης, ***-ες***: sickly, diseased
ὅσιος, ***-α***, ***-ον***: holy
πάντῃ: *(adv.)* in every way
πρέπω: to be fitting
σπουδή, ***ἡ***: zeal, effort
σύνειμι: to be together with
τίθημι: to set, put, place
ὑγίεια, ***ἡ***: health, soundness
ὑγιεινός, ***-ή***, ***-όν***: healthy
ὑπισχνέομαι: to promise
ὕπουλος, ***-ον***: festering

ἐρῶσαν ἀεὶ καὶ διώκουσαν καὶ συνοῦσαν: pres. part. circum., "it shows Isis *always loving, pursuing and uniting with*"
ἀναπιμπλάναι: pres. inf. in ind. stat. after ***ἀποφαίνει***, "shows that Isis *fills*"
τὰ ἐνταῦθα: "the things here" i.e. everything on earth
πρέποντα λόγον: "an interpretation fitting to" + *dat.*
ὥσπερ ὑπεσχόμην: aor., "as I promised" i.e. in section 52
διανοηθείη: aor. opt. pot. pass. with middle sense, "one should note"
οἱ ἄνδρες: i.e. Egyptian men
ταῖς ... διαίταις: dat. after ***ἔνεστι***, "is present in *religious services*, etc."
οὐχ ἧττον ἔνεστι: "it *is no less present* than" + *gen.*
καλῶς ἔχειν: "they do not suppose it *to be well* to" + *inf.*
σώμασιν: dat. instrumental, "to serve *with bodies* and souls"

καὶ ἀμίαντον. ἐπεὶ τοίνυν ὁ ἀήρ, ᾧ πλεῖστα χρώμεθα καὶ σύνεσμεν, οὐκ ἀεὶ τὴν αὐτὴν ἔχει διάθεσιν καὶ κρᾶσιν, ἀλλὰ νύκτωρ πυκνοῦται καὶ πιέζει τὸ σῶμα καὶ συνάγει τὴν ψυχὴν εἰς τὸ δύσθυμον καὶ πεφροντικὸς οἷον ἀχλυώδη γινομένην καὶ βαρεῖαν, ἀναστάντες εὐθὺς ἐπιθυμιῶσι ῥητίνην θεραπεύοντες καὶ καθαίροντες τὸν ἀέρα τῇ διακρίσει καὶ τὸ σύμφυτον τῷ σώματι πνεῦμα μεμαρασμένον ἀναρριπίζοντες ἐχούσης τι τῆς ὀσμῆς σφοδρὸν καὶ καταπληκτικόν. αὖθις δὲ μεσημβρίας αἰσθανόμενοι σφόδρα πολλὴν καὶ βαρεῖαν ἀναθυμίασιν ἀπὸ γῆς ἕλκοντα βίᾳ τὸν ἥλιον καὶ καταμιγνύοντα τῷ ἀέρι τὴν

ἀήρ, **ὁ**: the lower air, the air
αἰσθάνομαι: to perceive
ἀμίαντος, **-ον**: undefiled
ἀναθυμίασις, **-εως**, **ἡ**: an exhalation
ἀναρριπίζω: rekindle
ἀνίστημι: to make to stand up, raise up
ἀχλυώδης, **-ες**: hazy, misty
βαρύς, **-εῖα**, **-ύ**: heavy
βία, **ἡ**: force, might
διάθεσις, **-εως**, **ἡ**: a disposition
διάκρισις, **-εως**, **ἡ**: separation, diffusion
δύσθυμος, **-ον**: melancholy, gloominess
ἕλκω: to draw, drag
ἐπεί: after that, since
ἐπιθυμιάω: to offer incense
καθαίρω: to cleanse, purge
καταμίγνυω: to mingle X *(acc.)* with Y *(dat.)*
καταπληκτικός, **-ή**, **-όν**: striking, disturbing
κρᾶσις, **-εως**: a composition
μαραίνω: to put out or quench
μεσημβρία, **ἡ**: mid-day, noon
νύκτωρ: *(adv.)* by night
ὀσμή, **ἡ**: a smell, scent, odour
πεφροντικὸς, **τό**: anxiety
πιέζω: to press, squeeze
πλεῖστος, **-η**, **-ον**: most, largest
πνεῦμα, **-ατος**, **τό**: a blowing, breath
πυκνόω: to be solid, dense
ῥητίνη, **ἡ**: resin (used as incense)
σύμφυτος, **-ον**: congenital, innate in + *dat.*
συνάγω: to bring together, induce X *(acc.)* to (**εἰς**)
σύνειμι: to be together with + *dat.*
σφόδρα: *(adv.)* violently
σφοδρός, **-ά**, **-όν**: violent, excessive
τοίνυν: therefore, accordingly

ᾧ ... χρώμεθα: "the air *which we use*"
τὴν αὐτὴν ... κρᾶσιν: "the same composition"
οἷον ... γινομένην: pres. part. causal, "*as though* (the soul) *becoming* hazy"
ἀναστάντες: aor. part., "(the Egyptinans) *having stood up*"
μεμαρασμένον: perf. part., "the breath *that was quenched*"
ἐχούσης: gen. abs., "the smell *having* something"
μεσημβρίας: gen., "at noon"
ἕλκοντα ... καταμιγνύοντα: ind. stat. after **αἰσθανόμενοι**, "perceiving that the sun *is drawing ... is mingling*"

σμύρναν ἐπιθυμιῶσι· διαλύει γὰρ ἡ θερμότης καὶ σκίδνησι τὸ συνιστάμενον ἐν τῷ περιέχοντι θολερὸν καὶ ἰλυῶδες. καὶ γὰρ οἱ ἰατροὶ πρὸς τὰ λοιμικὰ πάθη βοηθεῖν δοκοῦσι φλόγα πολλὴν ποιοῦντες ὡς λεπτύνουσαν τὸν ἀέρα· λεπτύνει δὲ βέλτιον, ἐὰν εὐώδη ξύλα καίωσιν, οἷα κυπαρίττου καὶ ἀρκεύθου καὶ πεύκης. Ἄκρωνα γοῦν τὸν ἰατρὸν ἐν Ἀθήναις ὑπὸ τὸν μέγαν λοιμὸν εὐδοκιμῆσαι λέγουσι πῦρ κελεύοντα παρακαίειν τοῖς νοσοῦσιν· ὤνησε γὰρ οὐκ ὀλίγους. Ἀριστοτέλης δέ φησι καὶ μύρων καὶ ἀνθέων καὶ λειμώνων εὐώδεις ἀποπνοίας οὐκ

ἄνθος, ***-εως***, ***τό***: a blossom, flower
ἀπόπνοια, ***ἡ***: an exhalation
ἄρκευθος, ***ἡ***: juniper tree
βέλτιον: *(adv.)* better
βοηθέω: to assist, aid
γοῦν: at any rate
διαλύω: to undo
δοκέω: to think it a good idea to + *inf.*
εὐδοκιμέω: to be honoured, famous
εὐώδης, ***-ες***: sweet-smelling, fragrant
θερμότης, ***-ητος***, ***ἡ***: heat
θολερός, ***-ά***, ***-όν***: foul, thick
ἰατρός, ***ὁ***: a medical doctor
ἰλυώδης, ***-ες***: muddy, slimy
καίω: to light, burn
κελεύω: to exhort, order
κυπάριττος, ***ἡ***: cypress tree
λειμών, ***-ῶνος***, ***ὁ***: a meadow
λεπτύνω: to rarefy, make thin
λοιμικός, ***-ή***, ***-όν***: pestilential
λοιμός, ***ὁ***: a plague
μύρον, ***τό***: unguent, balsam
νοσέω: to be sick
ξύλα, ***τά***: firewood
ὀλίγος, ***-η***, ***-ον***: few
ὀνίνημι: to profit, benefit
παρακαίω: to keep lighted alongside + *dat.*
πεύκη, ***ἡ***: the pine tree
ποιέω: to make, do
πῦρ, ***τό***: fire
σκίδνημι: to disperse
σμύρνα, ***ἡ***: myrrh (used for incense)
συνίστημι: to set together, gather
φλόξ, ***φλογός***, ***ἡ***: a flame

τὸ συνιστάμενον: pres. part., "*the gathering* thickness"
ἐν τῷ περιέχοντι: "in the atmosphere"
ὡς λεπτύνουσαν: causal, "*since, so they claim,* (the fire) *rarefies* the air"
ἐὰν ... καίωσιν: pres. subj. in present general protasis, "if (ever) they burn"
οἷα κυπαρίττου: gen. partitive, "the wood *of such* (trees) *as the cypress*"
Ἄκρωνα: the doctor Acron of Agrigentum was in Athens during the great plague of 430.
κελεύοντα: instrumental, "by ordering"

ἔλαττον ἔχειν τοῦ πρὸς ἡδονὴν τὸ πρὸς ὑγίειαν, ψυχρὸν ὄντα φύσει καὶ παγετώδη τὸν ἐγκέφαλον ἠρέμα τῇ θερμότητι καὶ λειότητι διαχεούσας. εἰ δὲ καὶ τὴν σμύρναν παρ' Αἰγυπτίοις «σὰλ» καλοῦσιν, ἐξερμηνευθὲν δὲ τοῦτο μάλιστα φράζει «τῆς ληρήσεως ἐκσκορπισμόν,» ἔστιν ἣν καὶ τοῦτο μαρτυρίαν τῷ λόγῳ τῆς αἰτίας δίδωσιν.

80. τὸ δὲ κῦφι μῖγμα μὲν ἐκκαίδεκα μερῶν συντιθεμένων ἐστί· μέλιτος καὶ οἴνου καὶ σταφίδος καὶ κυπέρου ῥητίνης τε καὶ σμύρνης καὶ ἀσπαλάθου καὶ σεσέλεως, ἔτι δὲ σχίνου τε καὶ ἀσφάλτου καὶ θρύου καὶ λαπάθου, πρὸς δὲ τούτοις ἀρκευθίδων ἀμφοῖν (ὧν τὴν μὲν «μείζονα» τὴν δ' «ἐλάττονα»

αἰτία, ***ἡ***: a reason, cause
ἀμφοῖν: both *(gen.)*
ἀρκευθίς, ***-ίδος***, ***ἡ***: juniper-berry
ἀσπάλαθος, ***ἡ***: a kind of spiny shrub
ἄσφαλτος, ***ἡ***: bitumen
διαχέω: to spread over X *(acc.)*
ἐγκέφαλος, ***ὁ***: the brain
ἑκκαίδεκα (*indecl.*): sixteen
ἐκσκορπισμός, ***ὁ***: scattering abroad
ἐλάττων, ***-ον***: lesser
ἐξερμηνεύω: to interpret accurately
ἡδονή, ***ἡ***: delight, pleasure
ἠρέμα: *(adv.)* gently
θερμότης, ***-ητος***, ***ἡ***: heat
θρύον, ***τό***: a rush, reed
κύπερος, ***ὁ***: a kind of cypress
κῦφι, ***-εως***, ***τό***: a mixture of incense
λάπαθον, ***τό***: monk's rhubarb
λειότης, ***-ητος***, ***ἡ***: mildness
λήρησις, ***-εως***, ***ἡ***: silly talk
μαρτυρία, ***ἡ***: witness, evidence
μείζων, ***μεῖζον***: greater
μέλι, ***-ιτος***, ***τό***: honey
μῖγμα, ***τό***: a mixture
οἶνος, ***ὁ***: wine
παγετώδης, ***-ες***: ice-cold
ῥητίνη: resin
σέσελις, ***-εως***, ***ἡ***: hartwort
σμύρνα, ***ἡ***: myrrh
σταφίς, ***-ίδος***, ***ἡ***: stavesacre (a plant)
συντίθημι: to put together, combine
σχῖνος, ***ἡ***: the mastich-tree
ὑγίεια, ***ἡ***: health, soundness
φράζω: to mean
ψυχρός, ***-ά***, ***-όν***: cold, chill

ἔχειν: after ***φησι***, "says *that they sustain*"
τοῦ πρὸς ἡδονὴν: gen. of comparison after ***ἔλαττον***, "no less *than to pleasure*"
τὸ πρὸς ὑγίειαν: objext of ***ἔχειν,*** "sustain *good health"*
ψυχρὸν ὄντα: circum., "the brain *being cold* by nature"
διαχεούσας: causal, "*since* (the exhalations) *spread over* the brain"
ἐξερμηνευθὲν: aor. part. pass., "this (***σὰλ***) *having been interpreted*"
μαρτυρίαν τῷ λόγῳ τῆς αἰτίας: "evidence for the explanation of the of reason"
τὸ δὲ κῦφι: this account is probably based on a (lost) work by Manetho mentioned in the Suda

καλοῦσι) καὶ καρδαμώμου καὶ καλάμου. συντίθενται δ' οὐχ ὅπως ἔτυχεν, ἀλλὰ γραμμάτων ἱερῶν τοῖς μυρεψοῖς, ὅταν ταῦτα μιγνύωσιν, ἀναγιγνωσκομένων. τὸν δ' ἀριθμόν, εἰ καὶ πάνυ δοκεῖ τετράγωνος ἀπὸ τετραγώνου καὶ μόνος ἔχων τῶν ἴσων ἰσάκις ἀριθμῶν τῷ χωρίῳ τὴν περίμετρον ἴσην ἀγαγέσθαι προσηκόντως, ἐλάχιστα ῥητέον εἴς γε τοῦτο συνεργεῖν, ἀλλὰ τὰ πλεῖστα τῶν συλλαμβανομένων ἀρωματικὰς ἔχοντα δυνάμεις γλυκὺ πνεῦμα καὶ χρηστὴν

ἀναγιγνώσκω: to read out
ἀριθμός, ***ὁ***: number
ἀρωματικός, ***-ή***, ***-όν***: aromatic
γλυκύς, ***εῖα***, ***-ύ***: sweet
γράμμα, ***-ατος***, ***τό***: writing
ἐλάχιστα: *(adv.)* least of all
ἰσάκις *(adv.)*: the same number of times
ἴσος, ***-η***, ***-ον***: equal, same as + *dat.*
κάλαμος, ***ὁ***: a reed, sweetflag
καρδάμωμον, ***τό***: cardamum
μίγνυμι: to mix
μόνος, ***-η***, ***-ον***: alone, only
μυρεψός, ***ὁ***: a perfumer
πάνυ: *(adv.)* altogether, certainly
περίμετρος, ***ἡ***: the perimeter (of a square)
πλεῖστος, ***-η***, ***-ον***: most
πνεῦμα, ***-ατος***, ***τό***: a blowing, breath
προσηκόντως: *(adv.)* suitably, fitly, duly
συλλαμβάνω: to collect, gather together
συνεργέω: to assist, help
τετράγωνος, ***ὁ***: a square
τυγχάνω: to hit upon
χρηστός, ***-ή***, ***-όν***: beneficient
χωρίον, ***τό***: a place, area (of a square)

οὐχ ὅπως ἔτυχεν: "not by chance" an idiom
μιγνύωσιν: pres. subj. in general temporal clause, "whenever *they mix these* things"
ἀναγιγνωσκομένων: gen. abs., "these writings *being read out*"
τὸν δ' ἀριθμόν: i.e. 16
εἰ καὶ πάνυ δοκεῖ: "even if it certainly seems (to be)"
τετράγωνος ἀπὸ τετραγώνου: i.e both 16 and 4 are perfect squares
μόνος ἔχων: taking both an accusative object (***τὴν ... ἴσην***) and an infinitive (***ἀγαγέσθαι***), "*alone having* an equality ... *alone being able to* be extended""
τῶν ἴσων ἰσάκις ἀριθμῶν: gen. partitive, "alone *of those equal numbers an equal number of times*" in this case 4 x 4 = 16
τὴν περίμετρον ἴσην: "having *a perimeter equal to*" + *dat.* i.e. its area and perimeter are the same
ἀγαγέσθαι: aor. inf. mid. reduplicated of ***ἄγω*** after ***ἔχων***, "alone being able *to be extended* suitably"
ῥητέον: (sc. ***ἐστι***) verbal adjective of ***ἐρέω*** used periphrastically, "*it must be said* least of all" i.e. it must not be claimed to + *inf.*
εἴς γε τοῦτο: "helps *towards this*" i.e. the fact that there are 16 ingredients is not itself important

μεθίησιν ἀναθυμίασιν, ὑφ' ἧς ὅ τ' ἀὴρ τρεπόμενος καὶ τὸ σῶμα διὰ τῆς πνοῆς κινούμενον λείως καὶ προσηνῶς ὕπνου τε κρᾶσιν ἐπαγωγὸν ἴσχει καὶ τὰ λυπηρὰ καὶ σύντονα τῶν μεθημερινῶν φροντίδων ἄνευ μέθης οἷον ἄμματα χαλᾷ καὶ διαλύει· καὶ τὸ φανταστικὸν καὶ δεκτικὸν ὀνείρων [384] ***μόριον ὥσπερ κάτοπτρον ἀπολεαίνει καὶ ποιεῖ καθαρώτερον οὐδὲν ἧττον ἢ τὰ κρούματα τῆς λύρας, οἷς ἐχρῶντο πρὸ τῶν ὕπνων οἱ Πυθαγόρειοι, τὸ ἐμπαθὲς καὶ ἄλογον τῆς ψυχῆς***

ἄλογος, ***-ον***: irrational
ἄμμα, ***-ατος***, ***τό***: anything tied, a knot
ἀναθυμίασις, ***-εως***, ***ἡ***: an exhalation
ἄνευ: without + *gen.*
ἀπολεαίνω: to smooth away, polish
δεκτικός, ***-ή***, ***-όν***: receptive to + *gen.*
διαλύω: to loosen
ἐμπαθής, ***-ές***: passionate
ἐπαγωγός, ***-όν***: bring on + *gen.*
ἧττων, ***-ον***: less
ἴσχω: to maintain, provide X *(acc.)* a Y *(acc.)*
καθαρώτερος, ***-α***, ***-ον***: cleaner
κάτοπτρον, ***τό***: a mirror
κινέω: to set in motion, to move
κρᾶσις, ***-εως***, ***ἡ***: a tempermant of the body
κροῦμα, ***-ατος***, ***-το***: a sound made by striking stringed instruments
λείως: *(adv.)* smoothly, plainly
λυπηρός, ***-α***, ***-ον***: painful, distressing
λύρα, ***ἡ***: lyre
μέθη, ***ἡ***: strong drink
μεθημερινός, ***-ή***, ***-όν***: during the day
μεθίημι: to let go, release
μόριον, ***τό***: a portion
ὄνειρος, ***ὁ***: a dream
πνοή, ***-ῆς***, ***ἡ***: a blowing, whiff
προσηνῶς: *(adv.)* softly, kindly
σύντονος, ***-ον***: tense
τρέπω: to turn, change
ὕπνος, ***ὁ***: sleep
φανταστικός, ***-ή***, ***-όν***: imaginative
φροντίς, ***-ίδος***, ***ἡ***: thought, care
χαλάω: to slacken

ὑφ' ἧς: causal, "an exhalation *from which*" i.e. because of which
τρεπόμενος ... κινούμενον: pres. part. pass., "the air *being changed* ... the body *being set in motion*" although only ***σῶμα*** is the subject of the finite verb ***ἴσχει***
τρεπόμενος: pres. part. pass. nom., "the air *being changed*"
κινούμενον: pres. part. pass. acc. object of ***ἴσχει***, "the body *being set in motion*"
κρᾶσιν ἐπαγωγὸν ἴσχει: "the changed air *provides* the body *a temperament bringing on sleep*"
οἷον ἄμματα: "loosens *like knots*"
χαλᾷ καὶ διαλύει: "the changed air *slackens and loosens*"
μόριον: acc., "the portion (of the mind)"
ἀπολεαίνει: the unspecified subject is either the exhalation mentioned in the previous sentence, or the air changed by that exhalation
οὐδὲν ἧττον ἢ: "no less than" introducing a simile
πρὸ τῶν ὕπνων: "before sleep" i.e. as an inducement to sleep

ἐξεπάδοντες οὕτω καὶ θεραπεύοντες. τὰ γὰρ ὀσφραντὰ πολλάκις μὲν τὴν αἴσθησιν ἀπολείπουσαν ἀνακαλεῖται, πολλάκις δὲ πάλιν ἀμβλύνει καὶ κατηρεμίζει διαχεομένων ἐν τῷ σώματι τῶν ἀναθυμιατάτων ὑπὸ λειότητος· ὥσπερ ἔνιοι τῶν ἰατρῶν τὸν ὕπνον ἐγγίνεσθαι λέγουσιν, ὅταν ἡ τῆς τροφῆς ἀναθυμίασις οἷον ἕρπουσα λείως περὶ τὰ σπλάγχνα καὶ ψηλαφῶσα ποιῇ τινα γαργαλισμόν. τῷ δὲ κῦφι χρῶνται καὶ πόματι καὶ καθάρματι· πινόμενον γὰρ δοκεῖ τὰ ἐντὸς καθαίρειν, ... ὡς χρὴ μαλακτικόν ὄν. ἄνευ δὲ τούτων ῥητίνη μέν ἐστιν ἔργον ἡλίου καὶ σμύρνα πρὸς τὴν εἵλην τῶν φυτῶν

αἴσθησις, ***-εως***, ***ἡ***: perception by the senses
ἀμβλύνω: to blunt
ἀναθυμίαμα, ***τό***: burning incense
ἀναθυμίασις, ***-εως***, ***ἡ***: an exhalation
ἀνακαλέω: to call back, summon
ἄνευ: without
ἀπολείπω: to depart, fail
γαργαλισμός, ***ὁ***: tickling
διαχέω: to pour different ways, to disperse
ἐγγίνομαι: to be born in, emerge
εἵλη, ***ἡ***: the sun's heat
ἐντός: *(adv.)* within, inside
ἐξεπάδω: to charm away
ἔργον, ***τό***: a work, product of + *gen.*
ἕρπω: to creep, crawl
θεραπεύω: to do a service, heal
καθαίρω: to cleanse
κάθαρμα, ***-ατος***, ***τό***: a purgative
κατηρεμίζω: to calm, appease
λειότης, ***-ητος***, ***ἡ***: smoothness
λείως: *(adv.)* smoothly
μαλακτικός, ***-ή***, ***-όν***: emollient
ὀσφραντός, ***-ή***, ***-όν***: that can be smelled
πίνω: to drink
πόμα, ***τό***: a drink
ῥητίνη, ***ἡ***: resin
σμύρνα, ***ἡ***: myrrh
σπλάγχνα, ***τά***: the inward parts
τροφή, ***ἡ***: nourishment, food
φυτόν, ***τό***: a plant, tree
ψηλαφάω: to grope about

πολλάκις μὲν ... πολλάκις δὲ πάλιν: while sometimes ... at others conversely"
τὴν αἴσθησιν ἀπολείπουσαν: "a failing perception"
διαχεομένων: gen. abs., "the exhalations *being dispersed*"
ὑπὸ λειότητος: causal, "because of their smoothness"
οἷον ἕρπουσα ... ψηλαφῶσα: "as though creeping ... groping about"
ποιῇ: pres. subj. in general temporal clause, "whenever an exhalation *makes*"
καὶ πόματι καὶ καθάρματι: dat. pred., "as a drink and a purgative"
πινόμενον: instrumental, "*by being drunk* it cleanses"
.... ***ὡς χρὴ***: "as is necessary" there is a very short lacuna here.
ὄν: causal, "*since it is* an emollient"
πρὸς τὴν εἵλην: "during the heat of the day"

ἐκδακρυόντων, τῶν δὲ τὸ κῦφι συντιθέντων ἔστιν ἃ νυκτὶ χαίρει μᾶλλον, ὥσπερ ὅσα πνεύμασι ψυχροῖς καὶ σκιαῖς καὶ δρόσοις καὶ ὑγρότησι τρέφεσθαι πέφυκεν·

ἐπεὶ τὸ τῆς ἡμέρας φῶς ἓν μέν ἐστι καὶ ἁπλοῦν καὶ τὸν ἥλιον ὁ Πίνδαρος ὁρᾶσθαί φησιν (*Olympian* 1. 6):

ἐρήμης δι' αἰθέρος

ὁ δὲ νυκτερινὸς ἀὴρ κρᾶμα καὶ σύμμιγμα πολλῶν γέγονε φώτων καὶ δυνάμεων οἷον σπερμάτων εἰς ἓν ἀπὸ παντὸς ἄστρου καταρρεόντων. εἰκότως οὖν ἐκεῖνα μὲν ὡς ἁπλᾶ καὶ ἀφ' ἡλίου τὴν γένεσιν ἔχοντα δι' ἡμέρας, ταῦτα δ' ὡς μικτὰ καὶ παντοδαπὰ ταῖς ποιότησιν ἀρχομένης νυκτὸς ἐπιθυμιῶσι.

αἰθήρ, ***-έρος***, ***ὁ***: the upper sky, ether
ἁπλοῦς, ***-ῆ -οῦν***: simple
ἄρχομαι: to begin
ἄστρον, ***τό***: a star
δρόσος, ***ἡ***: dew
εἰκότως: *(adv.)* in all likelihood, reasonably
ἐκδακρύω: to ooze out (like tears)
ἐπεί: after that, since
ἐρῆμος, ***-ον***: solitary, lonely
ἡμέρα, ***ἡ***: day
καταρρέω: to flow down
κρᾶμα, ***-ατος***, ***τό***: mixture
μικτός, ***-ή***, ***-όν***: mixed, blended
νυκτερινός, ***-ή***, ***-όν***: nightly
νύξ, ***νυκτός***, ***ἡ***: the night
ὁράω: to see
παντοδαπός, ***-ή***, ***-όν***: manifold
ποιότης, ***-ητος***, ***ἡ***: quality
σκιά, ***-ᾶς***, ***ἡ***: a shadow
σπέρμα, ***-ατος***, ***τό***: a seed
σύμμιγμα, ***-ατος***, ***τό***: commixture
συντίθημι: to put together, make up
τρέφω: to nourish
ὑγρότης, ***-ατος***, ***ἡ***: wetness, moisture
φῶς, ***φωτός***, ***τό***: light, daylight
χαίρω: to rejoice in + *dat.*
ψυχρός, ***-ά***, ***-όν***: cold, chill

ἔστιν ἃ: "there are (some) which"

τρέφεσθαι πέφυκεν: "whatever *has been born to be nourished* by" i.e. whatever is naturally nourished by

εἰς ἓν: "flowing down *into one*" i.e. towards the earth

ἐκεῖνα μὲν ... ταῦτα δ': acc. obj. of ***ἐπιθυμιῶσι*** "*those substances* (resin and myrrh) ... *but these* (*kyphi*)"

ὡς μικτὰ: causal, "because (they are) mixed"

ἀρχομένης: gen. abs., "as night *begins*"

List of Verbs

List of Verbs

The following is a list of verbs that have some irregularity in their conjugation. Contract verbs and other verbs that are completely predictable (**-έω, -άω, -όω, -ίζω, -εύω**, etc.) are generally not included. The principal parts of the Greek verb in order are 1. Present 2. Future 3. Aorist 4. Perfect Active 5. Perfect Middle 6. Aorist Passive, 7. Future Passive (very rare). For many verbs not all forms are attested. Verbs are alphabetized under their main stem, followed by various compounds that occur in *On Isis and Osiris*, with a brief definition. A dash (-) before a form means that it occurs only or chiefly with a prefix. The list is based on the list of verbs in H. Smyth, *A Greek Grammar*. In addition to irregular verbs, we have included others that showcase Plutarch's tendency to use prefixes, even multiple prefixes.

ἀγορεύω: to address ***ἀγορεύσω, ἠγόρευσα, ἠγόρευκα, ἠγορεύθην***
- ***ἀλληγορέω***: to interpret allegorically
- ***ἀναγορεύω***: to proclaim publicly
- ***ἀπαγορεύω***: to forbid, fail at
- ***κατηγορέω***: to argue, indicate
- ***παρηγορέω***: to address, assuage
- ***προσαγορεύω***: to address, greet, name

ἄγω: to conduct, lead ***ἄξω, ἤγαγον, ἦχα, ἦγμαι, ἤχθην***
- ***ἀνάγω***: to lead up, to set sail (pass.)
- ***ἐπάγω***: to bring on, add to, inflict
- ***ἐπεισάγω***: to introduce besides
- ***παράγω***: to change slightly
- ***περιάγω***: to lead or draw round
- ***προάγω***: to lead forward
- ***προσάγω***: to bring toward, win over
- ***συνάγω***: to bring together, adduce, collect
- ***ὑπάγω***: to lead to, subsume

ᾄδω: to sing ***ᾄσομαι, ᾖσα, ᾖσμαι, ᾔσθην***
- ***ἐξεπᾄδω***: to charm away
- ***συνᾄδω***: to sing with, being in harmony with

αἱρέω: to take ***αἱρήσω***, 2 aor. ***εἷλον***, ***ᾕρηκα***, ***ᾕρημαι***, ***ᾑρέθην***
- ***ἀναιρέω***: to take up, destroy
- ***ἀφαιρέω***: to take from
- ***διαιρέω***: to divide into
- ***ἐξαιρέω***: to take
- ***παραιρέω***: to withdraw, remove

ἀΐρω: to lift **ἀρῶ, ἦρα, ἦρκα, ἦρμαι, ἤρθην**
ἐξαίρω: to lift up off
ὑπεραίρομαι: to rise up over, surpass

αἰσθάνομαι: perceive: **αἰσθήσομαι**, 2 aor. **ἠσθόμην**, **ἤσθημαι**
προαισθάνομαι: to perceive in advance, anticipate,

ἀκούω: to hear **ἀκούσομαι, ἤκουσα**, 2 perf. **ἀκήκοα, ἠκούσθην**
διακούω: to learn from

ἀλλάττω: to change, alter **ἀλλάξω**, **-ἤλλαξα**
ἀπαλλάττω: to release, to set free
μεταλλάττω: to change, alter
ἀπαλλάττομαι: to be set free, released from

ἁλίσκομαι: to be taken, conquered **ἁλώσομαι**, 2 aor. **ἑάλων, ἑάλωκα**

ἀναλίσκω: to use up **ἀναλώσω, ἀνήλωσα, ἀνήλωκα**
καταναλίσκω: to use up

ἁμαρτάνω: to err **ἁμαρτήσομαι, ἥμαρτον, ἡμάρτηκα, ἡμάρτημαι, ἡμαρτήθην**
ἐξαμαρτάνω: to err, fail

ἀμείβω: to change **ἀμείψω, ἤμειψα**
παραμείβομαι: to pass over, leave aside

ἀνθέω: to blossom, bloom **ἀνθησω, ἤνθησεν**
ἐξανθέω: to break out, blossom
προανθέω: to flower before its season

ἀπορέω: to be at a loss **ἀπορήω**, **ἠπορήω**
διαπορέω: to be perplexed

ἅπτω: to fasten, kindle **ἅψω, ἧψα, ἧμμαι, ἥφθην**
ἀνάπτω: to light up, kindle
καθάπτω: to fasten upon + gen.
περιάπτω: to tie around, fasten
περικαθάπτω: to fasten on all round
ἅπτομαι: to fasten oneself to

ἄρχω: to be first, rule over ***ἄρξω, ἦρξα, ἦρχα***
ὑπάρχω: to begin, exist
ἄρχομαι: to begin

βαίνω: to step, walk ***βήσομαι,*** 2 aor. ***-έβην, βέβηκα***
διαβαίνω: to cross over
ἐμβαίνω: to step in
ἐπιβαίνω: to go upon
προσαναβαίνω: to rise higher towards
συμβαίνω: to happen, occur
ὑπερβαίνω: to overstep

βάλλω: to cast, throw ***βαλῶ, ἔβαλον, βέβληκα, βέβλημαι, ἐβλήθην***
διαβάλλω: to criticize
ἐμβάλλω: to throw in, put in
ἐπιβάλλω: to cast upon
μεταβάλλω: to change
περιβάλλω: to throw round
προβάλλω: to throw before, reject
συμβάλλω: to consider together, confer
συνεμβάλλω: to put into together
ὑπερβάλλω: to excel, overflow
ὑποβάλλω: to throw, lay under
ὑποβάλλομαι: to substitute

βλαστάνω: to bud, sprout, grow, ***ἔβλαστον, βεβλάστηκα***
ἀναβλαστάνω: to shoot up, grow up again
προβλαστάνω: to bloom before its season

γίνομαι: to become, happen ***γενήσομαι, ἐγενόμην, γέγονα*** am ***γεγένημαι***
ἀπογίνομαι: to be away from, have no part in
ἐγγίνομαι: to be born in, emerge
ἐπιγίνομαι: to be born in, occur
παραγίνομαι: to be near, attend upon
περιγίνομαι: to be superior to, prevail
συγγίνομαι: to be with, consort with

γι(γ)νώσκω: to know ***γνώσομαι, ἔγνων*** perceived, ***ἔγνωκα, ἔγνωσμαι, ἐγνώσθην***
ἀναγιγνώσκω: to read out

γράφω: to write **γράψω, ἔγραψα, γέγραφα, γέγραμμαι, ἐγράφην**
ἀναγράφω: to inscribe and set up
διαγράφω: to delineate, outline
ἐγγράφω: to inscribe
ἐπιγράφω: to engrave, inscribe

δείδω: to fear **ἔδεισα**, 2 perf. **δέδια** as present instead of **δείδω**

δεικνύω: to show **δείξω, ἔδειξα, δέδειχα, δέδειγμαι, ἐδείχθην**
ἀναδεικνύω: to lift up and show
ἀποδεικνύω: to appoint, show

δέχομαι: to accept, receive **δέξομαι, ἐδεξάμην, δέδεγμαι, -εδέχθην**
ἀποδέχομαι: to accept, approve
παραδέχομαι: to receive from
ὑποδέχομαι: to receive

δέω (1): to bind **δήσω, ἔδησα, δέδεκα, δέδεμαι, ἐδέθην**
καταδέω: to bind up
συνδέω: to bind together, confine

δέω (2): to need, lack **δεήσω, ἐδέησα, δεδέηκα, δεδέημαι, ἐδεήθην**
ἀποδέω: to lack
δέομαι: to need, lack
ἐπιδέομαι: to need
δεῖ: it is necessary to + *inf*.

δηλόω: to make visible **δηλώσω, ἐδήλωσα**
παραδηλόω: to intimate, insinuate
προδηλόω: to show plainly
ὑποδηλόω: to show privately, hint at

δίδωμι: to give, pay **δώσω, ἔδωκα/ἔδομεν, δέδωκα, δέδομαι, ἐδόθην**
ἀναδίδωμι: to give in return
ἀποδίδωμι: to exchange, give back, restore
διαδίδωμι: to pass on, transmit
μεταδίδωμι: to give a share of
παραδίδωμι: to transmit to

ἐγείρω: to awaken **ἐγερῶ, ἤγειρα, ἐγρήγορα, ἐγήγερμαι, ἠγέρθην**
ἐξεγείρω: to awaken

ἔδραμον: to run (used as aorist of **τρέχω**)
ἀνέδραμον: to run back, return, shoot up
ἐπεδράμον: to run upon

εἶδον: to see (used as aorist of **οράω**), perf. **οἶδα** to know
κατεῖδον: to look down upon, view, regard
περιεῖδον: to overlook, allow
προσεῖδον: to behold

εἰκάζω: to liken **εἰκάσω, ἤκασα, ἤκασμαι, ἠκάσθην**
ἀπεικάζω: to express by comparison
παρεικάζω: to compare to
προσεικάζω: to be like

εἷλον: to take (used as aorist of **αἱρέω**)
ἀνεῖλον: to take up, remove: to kill
ἀφεῖλον: to take from
ἐξεῖλον: to take out of
συνεῖλον: to combine, shorten
ὑφεῖλον: to seize from beneath

εἰμι: to be **ἔσομαι**, impf. **ἦν**
ἄπειμι: to be away
ἔνειμι: to be in
μέτειμι: to have a share in, have a claim to
πάρειμι: to be present
σύνειμι: to be together with, have intercourse with

εἶμι: to go, impf. **ᾖα** (used as the future of **ἔρχομαι** and non-indicative forms of present: e.g., **ἴω, ἴοιμι, ἴθι, ἰέναι, ἰών**)
διέξειμι: to pass through
ἔξειμι: to go out
ἔπειμι: to approach, come upon, follow
κάτειμι: to come down
μέτειμι: to pursue
περίειμι: to go around
πρόειμι: to go before
πρόσειμι: to approach

εἶπον: to say (used as aorist of **λέγω**)
ἀνεῖπον: to cry out
προσεῖπον: to address, name

εἴργνυμι: to shut in **εἴρξω**, **εἶρξα**, **εἶργμαι**, **εἴρχθην**
κατείργνυμι: to hinder, imprison

ἐλαύνω: to drive, set in motion toward **ἐλῶ, ἤλασα, -ελήλακα, ἐλήλαμαι, ἠλάθην**
ἀπελαύνω: to drive away, expel from

ἔοικα: to be like, seem good (*perf.*)
προσέοικα: to be like, resemble

ἑρμηνεύω: to interpret, translate
διερμηνεύω: to interpret, expound
ἐξερμηνεύω: to interpret accurately
μεθερμηνεύω: to translate

ἔρχομαι: to go **εἶμι**, **ἦλθον**, **ἐλήλυθα**
ἀπέρχομαι: to go away, depart from
κατέρχομαι: to go down from
συνέρχομαι: to go along with

ἐρέω: to say (used as future of **λέγω**) **εἴρηκα**, **εἴρημαι**

ἐσθίω: to eat **ἔδομαι**, **ἔφαγον**
κατεσθίω: to eat up, devour

εὑρίσκω: to find, invent **εὑρήσω, ηὗρον or εὗρον, εὕρηκα, εὕρημαι, εὑρέθην**
ἐξευρίσκω: to find out, discover

ἔχω: to have **ἕξω**, impf. **εἶχον**, 2 aor. **ἔσχον, ἔσχηκα**
ἀνέχω: to rise up
ἀμπέχω: to surround, cover
ἀπέχω: to be away from
κατέχω: to hold fast, contain, embrace
μετέχω: to partake of, share in
παρέχω: to furnish, provide, supply
περιέχω: to embrace, surround, encompass
προσέχω: to hold to
ἔχομαι: to cling to, embrace
ἀνέχομαι: to endure
ἀπέχομαι: to keep away from

ἥδομαι: to enjoy, be pleased: **ἡσθήσομαι**, **ἥσθην**

ἡγέομαι: to consider, think ***ἡγήσομαι***, ***ἡγησάμην***, ***ἡγήθην***
ἀφηγέομαι: to explain
διηγέομαι: to describe in full
ἐξηγέομαι: to be leader of, expound
ὑφηγέομαι: to guide, lead

ἥκω: to have come
διήκω: to extend, pervade through
προσήκω: to be fitting

ἦλθον: to go (used as the aorist of ***ἔρχομαι***)
ἀπῆλθον: to go away, depart from
διῆλθον: to go through, narrate
ἐπανῆλθον: to go back, return
παρῆλθον: to pass by
προῆλθον: to go forward, advance
προσδιῆλθον: to proceed through
προσῆλθον: to approach
συνῆλθον: to come together with

ἤνεγκον: to bear (used as the aorist of ***φέρω***)
εἰσήνεγκον: to carry into
ἐξένεγκον: to carry out

ἠρόμην: to ask (used as aorist of ***ἐρωτάω***)

θνήσκω: to die -***θανοῦμαι***, -***έθανον***, ***τέθνηκα*** am dead
ἀποθνήσκω: to die off
ἐναποθνήσκειν: to die in a place

ἵημι: to release, send ***-ἥσω, -ἧκα/εἷμεν, -εἷκα***, ***-εἷμαι, -εἵθην***
ἀνίημι: to release, send forth, open up
ἀφίημι: to send forth, discharge
καθίημι: to send down, let fall
μεθίημι: to let go, let loose, release
προσίημι: to let come to, accept
συνίημι: to bring together, understand
ὑφίημι: to yield
ἐφίεμαι: to desire

ἵστημι: to make to stand ***στήσω, ἔστησα*** set, 2 aor. ***ἔστην*** stood, ***ἕστηκα*** stand, ***ἑστάθην***
- ***ἀνίστημι***: to make to stand up, raise up, restore
- ***ἀφίστημι***: to put away, remove
- ***ἐγκαθίστημι***: to place in
- ***ἐνίστημι***: to resist
- ***ἐξίστημι***: to put out of its place, remove
- ***καθίστημι***: to set down, come into a state
- ***μεθίστημι***: to change places, migrate
- ***συνίστημι***: to combine, hold together
- ***ὑφίστημι***: to place under

καίω: to light ***καύσω, ἔκανσα, -κέκαυκα, κέκαυμαι, ἐκαύθην***
- ***κατακαίω***: to burn completely
- ***παρακαίω***: to keep lighted
- ***περικαίω***: to burn round

καλέω: to call, summon
- ***ἀνακαλέω***: to call back, summon
- ***ἐπικαλέω***: to call upon
- ***παρακαλέω***: to call to, summon to
- ***προσκαλέω***: to address, summon

κείρω: to cut ***κερέω***, ***ἔκειρα***, ***κέκαρμαι***
- ***ἀποκείρω***: to clip off

καλύπτω: to cover ***καλύψω, ἐκάλυψα, κεκάλυμμαι, ἐκαλύφθην***
- ***ἀποκαλύπτω***: to uncover
- ***παρακαλύπτω***: to cloak, disguise, cover
- ***περικαλύπτω***: to cover all round, clothe

κεῖμαι: to be laid ***κείσομαι***
- ***ἀνάκειμαι***: to be laid up, be dependent on
- ***ἀντίκειμαι***: to oppose
- ***ἀπόκειμαι***: to be laid away
- ***ἔγκειμαι***: to insert
- ***περίκειμαι***: to lie round about, enshroud
- ***πρόσκειμαι***: to be placed
- ***σύγκειμαι***: to be composed of
- ***ὑπόκειμαι***: to lie under

κεράννυμι: to mix with ***ἐκέρασα, κέκραμαι, ἐκράθην***
ἀνακεράννυμι: to mix up or again
ἐγκεράννυμι: to mix in

κλίνω: to make to bend ***κλινῶ***, ***ἔκλινα***, ***κέκλικα***, ***κέκλιμαι***, ***-εκλίνην***
ἐγκατακλίνω: to put to bed in, lie down in
κατακλίνω: to lay down
παρακλίνω: to bend, lie down with

κόπτω: to strike ***κόψω, ἔκοψα, -κέκοφα, κέκομμαι, -εκόπην***
ἀποκόπτω: to cut off, hew off
κατακόπτω: to cut in pieces
περικόπτω: to cut all round

κρατέω: to be strong ***κρατέσω κράτησα***
ἐπικρατέω: to overcome, rule over
κατακρατέω: to prevail over

κρίνω: to choose, separate, judge ***κρινῶ, ἔκρινα, κέκρικα, κέκριμαι, ἐκρίθην***
ὑποκρίνομαι: to perform, act

κρύπτω: to cover ***κρύψω, ἔκρυψα, κέκρυμμαι, ἐκρύφθην***
ἀποκρύπτω: to hide away
ἐπικρύπτω: to conceal

κτείνω: to kill, slay ***κτενῶ, ἔκτεινα***
ἀποκτείνω: to kill, slay

λαγχάνω: to obtain by lot: ***λήξομαι***, ***ἔλαχον***, ***εἴληχα***, ***εἴληγμαι***, ***ἐλήχθην***
μεταλαγχάνω: to have a share of
συλλαγχάνω: to be joined by lot with

λαμβάνω: to take ***λήψομαι, ἔλαβον, εἴληφα, εἴλημμαι, ἐλήφθην***
ἀναλαμβάνω: to take up, assume
ἀπολαμβάνω: to receive
ἐπιλαμβάνω: to lay hold of, seize, attack
καταλαμβάνω: to seize upon, fasten down, understand
μεταλαμβάνω: to partake of, substitute
παραλαμβάνω: to come upon, receive from
συλλαμβάνω: to collect, gather together
ὑπολαμβάνω: to assume, understand

λάμπω: to shine, beam **λάμψω, ἔλαμψα, λέλαμπα**
- **ἀντιλάμπω**: to kindle a light in turn
- **διαλάμπω**: to shine through
- **ἐκλάμπω**: to shine forth

λανθάνω: to escape the notice of: **λήσω**, **ἔλαθον**, **λέληθα**

λέγω: to say **ἐρέω, εἶπον, εἴρηκα, εἴρημαι, ἐρρήθην**
- **ἐπιλέγω**: to narrate, say in connection with

λείπω: to leave, remain **λείψω**, **ἔλιπον**, **λέλοιπα**, **λέλειμμαι**, **ἐλείφθην**
- **ἀπολείπω**: to leave behind, allow
- **ἐκλείπω**: to leave out, be in eclipse
- **παραλείπω**: to leave side
- **προαπολείπω**: to fail in advance
- **ὑπολείπω**: to leave remaining

λύω: to loosen **λύσω, ἔλυσα, λέλυκα, λέλυμαι, ἐλύθην**
- **ἀναλύω**: to unloose, undo
- **ἀπολύω**: to loose from, release
- **διαλύω**: to loosen, undo

μανθάνω: to learn **μαθήσομαι, ἔμαθον, μεμάθηκα**
- **καταμανθάνω**: to learn by examining closely

μένω: to remain **μενῶ, ἔμεινα, μεμένηκα**
- **διαμένω**: to endure, remain, stand
- **ἐπιμένω**: to stay on, persist
- **παραμένω**: to stay beside
- **ὑπομένω**: to undertake

μιγνύω/μίγνυμι: to mingle, mix **μίξω, ἔμιξα, μέμιγμαι, ἐμίγην**
- **ἀναμιγνύω**: to mingle up
- **καταμιγνύωι**: to mingle with
- **προσμίγνυμι**: to make to reach, arrive at
- **συμμιγνύω**: to mix together

νέμω: to dispense, deal out **νεμῶ, ἔνειμα, -νενέμηκα, νενέμημαι, ἐνεμήθην**
- **ἀπονέμω**: to assign to
- **διανέμω**: to distribute, apportion
- **προσνέμω**: to assign, dedicate
- **συννέμω**: to associate

νοέω: to know **νοήσομαι, ἐνώησα, ἐνωήθην**
ἀγνοέω: not to perceive or know
ἀμφιγνοέω: to become obscure
διανοέω: to have in mind, note
ὑπονοέω: to think secretly, surmise
διανοέομαι: to think over, reflect upon

οἶδα: to know (perfect with present meaning from **εἶδον**), fut. **εἴσομαι** shall know

οἴσω: to bear (used as future of **φέρω**)
ἀνοίσω: to bring back, refer

ὀλισθάνω: to slip into 2. aor. **ὤλισθον**

ὄλλυμι: to destroy **-ώλεσα, -όλωλα**
ἀπόλλυμι: to destroy utterly
ἐξόλλυμι: to destroy utterly

ὀνίνημι: to profit, benefit **ὀνήσω, ὤνησα**

ὀνομάζω: to name, call **ὀνομάσω, ὠνόμαζα, ὠνόμακα, ὠνόμασμαι**
ἐπονομάζω: to name, call

ὁράω: to see, observe **ὄψομαι**, **εἶδον**, **ἑώρακα**, **ὤφθην**
ἐφοράω: to oversee, observe

παύω: to make to cease, stop **παύσω, ἔπαυσα, πέπαυκα, πέπαυμαι, ἐπαύθην**
καταπαύω: to lay to rest
παύομαι: to cease
ἀναπαύομαι: to cease

πέμπω: to send, despatch **πέμψω, ἔπεμψα, πέπομφα, πέπεμμαι, ἐπέμφθην**
ἀναπέμπω: to send up to
ἐκπέμπω: to send out
μεταπέμπω: to send after

περαίνω: to accomplish: **περανῶ**, **ἐπέρανα**, **πεπέρασμαι**, **ἐπεράνθην**
συμπεραίνω: to conclude with

πέτομαι: to fly **-πτήσομαι, 2 aor. -επτόμην and -έπτην**
ἀποπέτομαι: to fly off or away
περιπέτομαι: to fly around + dat.
ὑπερπέτομαι: to fly over

πήγνυμι: to make fast, crystalize ***πήξω***, ***ἔπηξα***, ***πέπηγα***, ***ἐπάγην***

πίμπλημι: to fill ***πλήσω, ἔπλησα, πέπληκα, πέπλησμαι, ἐπλήσθην***
ἀναπίμπλημι: to fill up
καταπίμπλημι: to fill full of
ὑποπίμπλημι: to fill by degrees

πίνω: to drink ***πιομαι***, ***ἔπιον***, ***πέπωκα***, ***-πέπομαι***, ***-επόθην***
καταπίνω: to gulp down

πίπτω: to fall ***πεσοῦμαι***, ***ἔπεσον***, ***πέπτωκα***
ἐκπίπτω: to fall off
ἐμπίπτω: to fall into or upon
παρεμπίπτω: to break in, fall in
περιπίπτω: to fall around, come upon, encounter
συμπίπτω: to befall, happen
συνεκπίπτω: to rush out together with

πλάττω: mould, form ***ἔπλασα, πέπλασμαι, ἐπλάσθην***
ἀναπλάττω: to form anew, remodel
ἐπιπλάττω: to spread over, mould

πλέκω: to braid, twine ***ἔπλεξα, πέπλεγμαι, ἐπλέχθην***
παραπλέκω: to braid in
προσπλέκω: to entwine in
συμπλέκω: to twine together

πλέω: to sail ***πλεύσομαι***, ***ἔπλευσα***
διεκπλέω: to sail out through

πυνθάνομαι: to learn by hearsay ***πεύσομαι, πευσοῦμαι, ἐπυθόμην, πέπυσμαι***

ῥάττω: to strike, ***-αράξω***, ***-ήραξα***, ***-ηράχθην***
ἐπιρράττω: to shut violently

ῥέω: to flow ***ῥυήσομαι, ἐρρύην, ἐρρύηκα***
ἀπορρέω: to flow, decay
καταρρέω: to flow down
συρρέω: to flow together, collect
φυλλορροέω: to shed the leaves

ῥήγνυμι: to break ***-ῥήξω, -ἔρρηξα***
ἀναρρήγνυμι: to break through
καταρρήγνυμι: to crash down

ῥίπτω: to throw ***ῥιψω, ἔρριψα***
ἀπορρίπτω: to throw away, reject
διαρρίπτω: to scatter, distribute

σπάω: to draw ***σπάσω, ἔσπασα, -έσπακα, ἔσπασμαι, -εσπάσθην***
ἀποσπάω: to tear away from
διασπάω: to tear asunder, part forcibly

σπείρω: to sow ***σπερῶ, ἔσπειρα, ἔσπαρμαι, ἐσπάρην***
διασπείρω: to scatter abroad, disperse
ἐγκατασπείρω: to implant in
κατασπείρω: to sow thickly

στέλλω: to array, equip ***ἔστειλα, -έσταλκα, ἔσταλμαι, ἐστάλην***
ἀναστέλλω: to send back, remove
περιστέλλω: to wrap up, dress, clothe
συστέλλω: to draw together, contract

στρέφω: to cause to rotate ***στρέψω, ἔστρεψα, ἔστραμμαι, ἐστράφην***
ἀναστρέφω: to reverse, transfer, turn upside down
ἀποστρέφω: to turn away
ἐπιστρέφω: to turn about, turn round
μεταστρέφω: to turn about, turn round, turn
περιστρέφω: to turn around
συγκαταστρέφω: to overturn along with

σφάττω: to slay ***σφάξω***, ***ἔσφαξα***, ***ἔσφαγμαι***, 2 aor. pass. ***-εσφάγην***
ἀποσφάττω: to slaughter

ταράττω: to stir up, trouble ***ταράξω, ἐτάραξα, τετάραγμαι, ἐταράχθην***
διαταράττω: to confuse
ἐπιταράττω: to disturb
συνταράττω: to confuse with

τάττω: to appoint, assign ***τάξω, ἔταξα, τέταχα, τέταγμαι, ἐτάχθην***
προστάττω: to assign, order to
συντάττω: to devise, assess (taxes)

τείνω: to stretch ***τενέω***, **-έτεινα**, **-τέτακα**, **τέταμαι**, **-ετάθην**
ἀποτείνω: to stretch out, extend
προτείνω: to extend, proffer
ὑποτείνω: to stretch under

τελέω: to accomplish, perform ***τελέσω, ἐτέλεσα, τετέλεκα, τετέλεσμαι, ἐτελέσθην***
ἀποτελέω: to produce
διατελέω: to perform, accomplish
συντελέω: to complete, accomplish

τέμνω: to cut, hew ***τεμῶ, ἔτεμον***
διατέμνω: to cut through
περιτέμνω: to cut around

τίθημι: to set, place ***θήσω, ἔθηκα/ἔθεμεν, τέθηκα, τέθειμαι, ἐτέθην***
ἀποτίθημι: to put away, stow away
διατίθημι: to arrange, treat in a certain way
ἐντίθημι: to put in or into
ἐπιτίθημι: to lay upon
μετατίθημι: to place among
παρατίθημι: to place beside, add
περιτίθημι: to place round, wear
προστίθημι: to add
προτίθημι: to place before, display
συντίθημι: to put together, compose
ὑποτίθημι: to place below

τρέπω: to turn, change ***τρέψω, ἔτρεψα***
ἀποτρέπω: to turn away
προστρέπω: to turn towards, supplicate
τρέπομαι: to turn oneself toward

τρέχω: to run: **δραμοῦμαι**, **ἔδραμον**, **-δεδράμηκα**, **-δεδράμημαι**

τρέφω: to nourish, raise (a child) ***θρέψω, ἔθρεψα, τέτροφα, τέθραμμαι, ἐτράφην***
ἐκτρέφω: to bring up from childhood, rear up

τυγχάνω: to happen upon ***τεύξομαι, ἔτυχον, τετύχηκα***
ἐντυγχάνω: to come upon, fall in with
προστυγχάνω: to meet with, hit upon
συντυγχάνω: to meet with

ὑπισχνέομαι: to promise ***ὑποσχήσομαι***, ***ὑπεσχόμην***

ἔφαγον: to eat (used as the aorist of ***ἐσθίω***)
κατέφαγον: to eat up, devour

φαίνω: bring to light, cause to appear ***φανέω, ἔφηνα, πέφηνα, πέφασμαι, ἐφάνην***
ἀναφαίνω: to bring to light, make known, reveal
ἀποφαίνω: to show forth, indicate, declare
ἐκφαίνω: to show forth, reveal
ἐμφαίνω: to exhibit, display, express
ἐπιφαίνω: to show, reveal
προσαποφαίνω: to show in addition
φαίνομαι: to appear
ἀναφαίνομαι: to reappear
ἐμφαίνομαι: to be manifest
ἐπιφαίνομαι: to appear
συνεπιφαίνομαι: to appear together

φέρω: to bear, carry, endure ***οἴσω, ἤνεγκον, ἐνήνοχα, ἐνήνεγμαι, ἠνέχθην***
ἀναφέρω: to bring back to, refer
ἀποφέρω: to carry off or away
διαφέρω: to differ from
εἰσφέρω: to introduce into
ἐκφέρω: to carry out of
ἐπιφέρω: to bring, lay upon, confer, transfer
μεταφέρω: to transfer from
περιφέρω: to carry round
προσφέρω: to present
ὑπερφέρω: to surpass
συμφέρομαι: to agree with
προσφέρομαι: to behave towards

φεύγω: to flee ***φεύξομαι, ἔφυγον, πέφευγα***
ἀποφεύγω: to flee from, escape
διαφεύγω: to flee through, get away from, escape
ἐκφεύγω: to flee out or away, escape

φημί: to declare, make known ***φήσω, ἔφησα***

φθέγγομαι: to utter ***φθέγξομαι***, ***ἐφθεγξάμην***
ἀναφθέγγομαι: to call out aloud, utter

φθείρω: to ruin, spoil ***φθερῶ, ἔφθειρα, -έφθορα ἔφθαρμαι, ἐφθάρην***
διαφθείρω: to destroy utterly

φλέγω: to burn, inflame ***-έφλεξα, -εφλέχθην***
ἐπιφλέγω: to burn up, consume

φορέω: to carry constantly, wear ***φορήω***, ***ἐφόρησα***
διαφορέω: to spread abroad, disperse
συμφορέω: to bring together, amass
φαλληφορέω: carry a phallus in procession

φράττω: to fence in ***ἔφραξα***
ἀντιφράττω: to barricade, block up
ἐμφράττω: to block in

φρονέω: to think, to have understanding
παραφρονέω: to be beside oneself, be deranged
συμφρονέω: to be of one mind with, to agree

φυλάσσω/φυλάττω: to guard ***φυλάξω, ἐφύλαξα***
διαφυλάττω: to guard carefully
παραφυλάσσω/ παραφυλάττω: to watch closely

φύω: to produce ***φυσω, ἔφυσα***, 2 aor. ***ἔφυν*** was, ***πέφυκα*** am by nature, ***ἐφύην***
ἀναφύω: to grow up, sprout again
ἐμφύω: to implant in
περιφύω: to grow around
συμφύω: to make to grow together

χέω: to pour ***χέω, ἔχεα, κέχυκα, κέχυμαι, ἐχύθην***
διαχέω: to to spread over, to disperse
ἐγχέω: to pour in
καταχέω: to pour upon, pour over
συγχέω: to pour together, confound

χράομαι: to use ***χρήσομαι, ἐχρησάμην, κέχρημαι, ἐχρήσθην***
προσχράομαι: to use besides

χωρέω: to advance ***χωρήσω, ἐχώρησα, κεκώρηκα***
περιχωρέω: to go round, follow
προσχωρέω: to approach, agree with
ὑποχωρέω: to withdraw, yield before

ὠθέω: to push, force onwards **ὤσω, ἔωσα, ἔωσμαι, ἐώσθην**
διωθέω: to push asunder, reject
ἐξωθέω: to thrust out, force out

Glossary

Α α

ἀγαθός, **-ή**, **-όν**: good

ἄγαλμα, **-ατος**, **τό**: glory, delight, statue,

ἄγω: to lead, convey, bring, do

ἀεί: (adv.) always

ἀήρ, **ἀέρος**, **ἡ**: the lower air

αἰνίττομαι: to speak in riddles, hint at, intimate

αἰσθάνομαι: to perceive, apprehend by the senses

αἰτία, **ἡ**: a reason, explanation, guilt

ἀκούω: to hear, listen to

ἀληθεία, **ἡ**: the truth

ἀληθής, **-ές**: unconcealed, true

ἀλλά: otherwise, but

ἀλλήλων, **-οις**, **-ους**: one another

ἄλλος, **-η**, **-ον**: another, other

ἄλλως: (adv.) in another way

ἅμα: at the same time, together with

ἀμείνων, **-ον**: better

ἄμφω, **ἀμφοῖν** (gen. and dat.): both

ἄν: (indefinite particle; generalizes dependent clauses with subjunctive; indicates contrary-to-fact with independent clauses in the indicative; potentiality with the optative)

ἀνά: up, on; throughout (+ acc.)

ἄνευ: without (+ gen.)

ἀνήρ, **ἀνδρός**, **ὁ**: a man

ἄνθρωπος, **ὁ**: a person

ἀντί: in return for, instead of (+ gen.)

ἄνω: (adv.) upward, above

ἅπαξ: (adv.) once

ἅπας, **ἅπασα**, **ἅπαν**: all, the whole

ἀπό: from, away from (+ gen.)

ἄστρον, **τό**: a star, heavenly body

ἀρχή, **ἡ**: a beginning, first principle, origin, cause

αὖθις: (adv.) again, back again

αὐτός, ή, ό: he, she, it; self, same (see p. 000)

Β β

βασιλεύς, **-έως**, **ὁ**: a king, pharaoh

βελτίων, **-ον**: better

βοῦς, **βοός**, **ἡ** or **ὁ**: a cow, bull

Γ γ

γάρ: for

γε: at least, at any rate (postpositive)

γεννάω: to beget, engender

γένεσις, **-εως**, **ἡ**: a birth, origin, creation, generation

γένος, **-εος**, **τό**: race, stock, family

γῆ, **γῆς**, **ἡ**: the earth

γί(γ)νομαι: to become, happen, occur

γι(γ)νώσκω: to learn to know, to perceive

γόνιμος, **-ον**: productive, fruitful

γράφω: to depict in writing, write

γυνή, **γυναικός**, **ἡ**: a woman, wife

Δ δ

δαίμων, **-ονος**, **ὁ**: a demon

δέ: and, but, on the other hand (preceded by **μέν**)

δεῖ: it is necessary + inf.

δείκνυμι/ δεικνύω: to display, exhibit, point out

δεινός, **-η**, **-ον**: fearful, terrible

δέχομαι: to take, accept, receive

δέω: to bind, tie; need

δή: certainly, now (postpositive)

δηλόω: to make clear, show

διά: through (+ gen.); with, by means of (+ acc.)

διδάσκω: to teach

δίδωμι: to give, grant

δίκη, **ἡ**: a lawsuit, charge, justice, penalty
διό: wherefore, on which account
δοκέω: to suppose, seem to + dat.
δόξα, **ἡ**: a notion, opinion, repute
δράω: to enact, perform, do
δύναμαι: to be able (+ inf.)
δύναμις, **-εως**, **ἡ**: power, might
δυνατός, **-ή**, **-όν**: able, possible
δύο, **δυεῖν** (gen.): two

Ε ε

ἐάν: = **εἰ** + **ἄν**
ἑαυτοῦ, **ἑαυτῆς**, **ἑαυτοῦ**: him/her/itself (reflexive pronoun)
ἐγώ, **μου**, **μοι**, **με**: I, me
ἐθέλω: to will, wish, purpose
εἰ: if
εἶδος, **-εος**, **τό**: a form, shape, figure
εἰκών, **-όνος**, **ἡ**: a likeness, image
εἰμί: to be
εἶμι: to go (fut.)
εἶπον: to say (aor.)
εἴρηκα: to speak (perf.)
εἰς, **ἐς**: into, to (+ acc.)
εἷς, **μία**, **ἕν**: one
εἶτα: next, then
ἐκ, **ἐξ**: from, out of, after (+ gen.)
ἕκαστος, **-η**, **-ον**: each, every
ἐκεῖ: (adv.) there,
ἐκεῖνος, **-η**, **-ον**: that, that one
ἐμφαίνομαι: to be manifest
ἐν: in, at, among (+ dat.)
ἕνεκα: for the sake of (+ gen.)
ἐξ, **ἐκ**: from, out of, after (+ gen.)
ἔνιοι, **-αι**, **-α**: some
ἐνταῦθα: (adv.) here, there
ἔοικα: to seem, to be like (perf.)
ἑορτή, **ἡ**: a festival, holiday
ἐπεί: since
ἐπί: at (+ gen.); on, upon (+ dat.); on to, against (+ acc.)
ἕτερος, **-α**, **-ον**: one of two
ἔργον, **τό**: a deed, work
ἔρχομαι: to come or go
ἐρωτάω: to ask, enquire
ἔτι: (adv.) still, again
εὖ: (adv.) well, thoroughly
εὑρίσκω: to find, come upon
εὐθύς, **εὐθεῖα**, **εὐθύ**: straight, direct
ἔχω: to have; to be able (+ inf.), to be in a certain state (+ adv.)

Ζ ζ

ζῷον, **τό**: a living being, animal

Η η

ἤ: or; than
ἡγέομαι: to consider, suppose
ἥκιστα: (adv.) least
ἥλιος, **ἡλίου**, **ὁ**: the sun
ἡμεῖς, **ἡμῶν**, **ἡμᾶς**, **ἡμῖν**: we, us
ἡμέρα, **ἡ**: a day

Θ θ

θάλασσα/ **θάλαττα**, **ἡ**: the sea
θαυμάζω: to wonder, marvel
θεῖος, **-α**, **-ον**: divine
θεός, **θεοῦ**, **ὁ**/**ἡ**: a god, goddess
θυσία, **ἡ**: a mode of sacrifice, offering
θύω: to sacrifice

Ι ι

ἴδιος, **-α**, **-ον**: one's own, pertaining to oneself, specific
ἱερεύς, **-εως**, **ὁ**: a priest
ἱερόν, **τό**: a sanctuary
ἱερός, **-α**, **-ον**: sacred
ἵημι: to put in motion, let go
ἵνα: in order that (+ subj.)
ἵππος, **ὁ**: horse, mare
ἴσως: (adv.) equally, probably

ἰχθύς, **-υός**, **ὁ**: a fish

Κ κ

καί: and, also, even
καθάπερ: just as
καθαρός, **-ά**, **-όν**: clean, spotless
κακός, **-η**, **-ον**: bad, cowardly
καλέω: to call, summon
κακία, **ἡ**: evil
καλός, **-ή**, **όν**: good
καρπός, **ὁ**: fruit, crop
κατά: down, along, according to (+ acc.)
κελεύω: to command, order
κινέω: to set in motion, to move
κίνησις, **-εως**, **ἡ**: movement, motion
κοσμέω: to order, arrange
κόσμος, **ὁ**: the cosmos
κοινός, **-ή**, **-όν**: common, general
κύριος, **ὁ**: a lord, master
κύων, **κυνός**, **ἡ**: a dog, the dog-star

Λ λ

λαμβάνω: to take, catch
λαμπρός, **-ά**, **-όν**: bright, radiant
λανθάνω: to escape notice
λέγω: to speak, say, tell
λόγος, **ὁ**: a word, reason, explanation
λοιπός, **-ή**, **-όν**: remaining, the rest

Μ μ

μάλα: (adv.) very
μάλιστα: (adv.) very much, especially
μᾶλλον: (adv.) more, rather
μάχη, **ἡ**: battle, fight, combat
μέγας, μέγαλα, μέγα: great, large
μέγιστος, **-η**, **-ον**: greatest
μείς, **μηνός**, **ὁ**: a month
μέν: on the one hand (w/ **δέ**)
μένω: to remain, stay
μέντοι: indeed, to be sure
μέρος, **-εος**, **τό**: a part, piece
μέσος, **-η**, **-ον**: middle, in the middle
μετά: with (+ gen.); after (+ acc.)
μεταβολή, **ἡ**: a change, changing
μεταξύ: (adv.) between
μέχρι: up to a given point (+ gen.)
μή: not, lest, don't
μηδέ: but not or and not, nor
μηδείς, μηδεμία, μηδέν: no one, nothing
μὴν: verily, truly
μήτε: nor, and not
μήτηρ, **μητρός**, **ἡ**: a mother
μοῖρα, **-ας**, **ἡ**: a part, portion
μόνον: (adv.) only
μόνος, **-η**, **-ον**: alone, only
μῦθος, **ὁ**: word, story

Ν ν

νομίζω: to believe, consider
νοητός, **-ή**, **-όν**: perceptible to the mind
νοῦς, **νοῦ**, **ὁ**: mind, perception
νῦν, **νυνί**: (adv.) now, at this moment
νύξ, **νυκτός**, **ἡ**: the night

Ο ο

ὁ, **ἡ**, **τό**: the (definite article)
ὅθεν: whence
οἶδα: to know (perf.)
οἶομαι: to suppose, think, deem, imagine
οἷον: (adv.) just like, as though (+ part.)
οἷος, **-α**, **-ον**: such as, what sort
ὀλίγος, **-η**, **-ον**: few, little, small
ὅλως: (adv.) completely
ὅμοιος, **-α**, **-ον**: like, same
ὄνομα, **-ατος**, **τό**: a name
ὀνομάζω: to name, call
ὄνος, **ὁ**: an ass
ὅπως: as, in order that (+ subj.)
ὁράω: to see

ὅς, ***ἥ***, ***ὅ***: who, which (relative pronoun)
ὁσίως: (adv.) devoutly
ὅσος, ***-η***, ***-ον***: how many, whatever, whoever
ὅσπερ, ***ἥπερ***, ***ὅπερ***: the very one who, the thing which
ὅστις, ***ὅτι***: anyone who, anything which
ὅταν: whenever (+ subj.)
ὅτε: when
ὅτι: that, because
οὐ, ***οὐκ***, ***οὐχ***: not
οὐδέ: but not, nor
οὐδείς, ***οὐδεμία***, ***οὐδέν***: no one
οὐκοῦν: therefore, then, accordingly
οὖν: so, therefore
οὔτε ... οὔτε: neither ... nor
οὗτος, ***αὕτη***, ***τοῦτο***: this
οὕτω(ς): (adv.) in this way

Π *π*

πάθος, ***-εος***, ***τό***: a suffering, experience
παῖς, ***παιδός***, ***ὁ***: a child
πάλαι: (adv.) long ago
πάλιν: (adv.) back, again
πάνυ: (adv.) altogether, entirely
παρά: from (+ gen.); beside (+ dat.); to (+ acc.)
πᾶς, ***πᾶσα***, ***πᾶν***: all, every, whole
πάσχω: to experience, suffer
πατήρ, ***πατερός***, ***ὁ***: a father
περί: concerning, about (+ gen.); about, around (+ acc.)
πῃ: (adv.) in some way, somehow
πίνω: to drink
πιστεύω: to trust, believe in
πλήν: unless, but
πνεῦμα, ***-ατος***, ***τό***: a blowing, wind
ποιέω: to make, do
ποικίλος, ***-η***, ***-ον***: many-coloured, dappled
πολλάκις: (adv.) many times, often
πολύς, ***πολλή***, ***πολύ***: many, much
ποταμός, ***ὁ***: a river, stream
πότε: when?
ποτε: sometime
ποῦ: where?
που: somewhere
πρᾶγμα, ***τό***: a deed, matter, circumstance, business
πρίν: prior, before + inf
πρός: to, near (+ dat.), from (+ gen.), towards (+ acc.)
προσαγορεύω: to address, call
πρότερος, ***-α***, ***-ον***: prior, earlier
πρῶτος, ***-η***, ***-ον***: first
πῦρ, ***πυρός***, ***ὁ***: fire
πῶς: how? in what way?
πως: in any way, somewhat

Ρ *ρ*

ῥᾴδιος, ***-α***, ***-ον***: easy

Σ *σ*

σέβομαι: to feel awe or fear
σελήνη, ***ἡ***: the moon
σημαίνω: to indicate
σκότος, ***-εος***, ***ὁ***: darkness, gloom
σοφία, ***ἡ***: skill, wisdom
στόμα, ***-ατος***, ***τό***: the mouth
σύ, ***σοῦ***, ***σέ***, ***σοί***: you (singular)
σῶμα, ***-ατος***, ***τό***: the body

Τ *τ*

τε: and (postpositive)
τελευτή, ***ἡ***: a finishing, end, death
τιμή, ***ἡ***: an honor, esteem, worship
τίκτω: to give birth
τις, ***τι***: someone, something (indefinite)
τίς, ***τί***: who? which? (interrogative)
τοιοῦτος, ***-αύτη***, ***-οῦτο***: such as this

τοσοῦτος, ***-αύτη***, ***-οῦτο***: so large, so great

τότε: at that time, then

τρέφω: to nourish, raise (a child)

τροφή, ***ἡ***: nourishment, food

τυγχάνω: to hit upon, happen

Υ υ

ὕδωρ, ***-ατος***, ***τό***: water

ὕλη, ***ἡ***: matter

ὑπέρ: over, above (+ gen.); over, beyond (+ acc.)

ὑπό: from under, by (+ gen.); under (+ dat.); toward (+ acc.)

ὕστερον: (adv.) later

Φ φ

φέρω: to bear, endure

φημι: to say, speak

φθείρω: to ruin, destroy

φθορά, ***ἡ***: destruction, ruin, perdition

φιλοσοφέω: to love knowledge, philosophise

φιλόσοφος, ***ὁ***: a lover of wisdom

φράζω: to indicate, mean

φύσει: (adv.) naturally

φύσις, ***ἡ***: the nature, condition

φυτόν, ***τό***: a plant, tree

φύω: to bring forth, produce

φῶς, ***φωτός***, ***τό***: light, daylight

Χ χ

χράομαι: to make use of (+ dat.)

χρή: it is necessary

χρόνος, ***ὁ***: time

χώρα, ***ἡ***: a space, place

Ψ ψ

ψυχή, ***-ῆς***, ***ἡ***: the soul

Ω ω

ὡς: adv. as, so, how; conj. in order that, since; prep. to (+ acc.); as if, as (+ part.); as _____ as possible (+ superlative)

ὥσπερ: just as

ὥστε: so that, and so

NOTES

NOTES